THE PACIFIC.

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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

TO-DAY AND TO-MORROW.

BY GERALD MASSEY.

High hopes that burn like stars sublime
Go down in the skies of Freedom;
And true hearts perish in the time
We bitterliest need 'em.
And never sit me down and say
"There's nothing left but sorrow,"
We walk the wilderness to-day—
The promised land to-morrow.

Our birds of song are silent now;
There are no flowers blooming;
But life burns in the frozen bough
And Freedom's spring is coming!
And Freedom's tide comes up alway,
Although we strand in sorrow,
And our good bark—aground to-day,
Shall float again to-morrow!

Through all the long dark night of years
The people's cry ascended,
And earth is wet with blood and tears
Ere our meek sufferings ended.
The few shall not forever sway—
The many toil in sorrow—
The bars of Hell are strong to-day,
And Christ shall rise to-morrow!

Though hearts brood o'er the past, our eyes
With smiling futures glisten,
Lo! now the day bursts up the skies—
Lean out your souls and listen!
The world rolls Freedom's radiant way,
And ripens with our sorrow;
Keep heart! who bears the cross to-day
Shall wear the crown to-morrow!

O Youth! flame earnest; still aspire
With energies immortal;
To many a heaven of desire
Our yearning opes a portal;
And though Age wearies by the way,
And hearts break in the furrow,
We'll sow the golden grain to-day—
The harvest comes to-morrow!

Build up heroic lives, and all
Be like the sheathen sabre,
Ready to flash out at God's command—
Oh! Chivalry of labor!
Triumph and Toil are twins—and aye
Joy suns the clouds of sorrow—
And 'tis the martyrdom to-day
Brings victory to-morrow!

[For the Pacific.]

Notes of a Visit to the East and the South.

B. J. LOWE.

2nd Question. Did you become much acquainted with Brigham Young, and the Mormons at Salt Lake, and what is your opinion of them?

Answer. My opportunity of becoming acquainted with the President (Hierarch) of Salt Lake City, and also with the entire Theology, Chronology, Etymology, Syntax and Prosody of the sect called Mormons, was very favorable; and the result was, if I judge rightly, that so far as the Theology, phraseology, magniloquence, eloquence and importance of those Bibliothecal literati are concerned, I became categorically and thoroughly indoctrinated; and consequently have become profoundly erudite and learned: —that is, like many, "greatly learned, but little knowing."

I arrived at Salt Lake City on Saturday the 16th of April, at 7 o'clock P. M. The first person I became acquainted with, at this place, was Mr. Stenhouse, the Post Master, and the Editor of the newspaper called the "Daily Telegraph." Through him my arrival was reported to the President. Early the next morning I received a request from the President to preach at their Tabernacle at 11 o'clock A. M. this day;—which I cheerfully complied with, and preached accordingly on the text, "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. XII: 14. Elder John Taylor (Mormon) followed with some remarks. He was pleased to denominate my sermon, "a very interesting Christian discourse." I mention this to show that all the Mormons are not entirely wrong in every point. It appears that they believe in a future general judgment. I could plainly see, however, that on the duration of future punishment our views would not at all agree. The speaker evpressed himself as strongly in favor of *Universalism*. In their prayers I could not see that the Mormons differed at all from orthodox Christians, except as they prayed for the success of Mormonism. On the afternoon of this day I heard a discourse, preached by Elder George A. Smith, (a Mormon and cousin of Joseph Smith deceased, the founder of the society). His text was Isaiah II: 2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains and shall be exalted above the hills; and all nations shall flow unto it."

He occupied an hour and a quarter, chiefly in giving a history of the Mormon Society, commencing with the youth of Joseph Smith, the founder of the Society, and revealing the forthcoming of the book of Mormon—the early persecutions of the saints, and terminating in pointing to the fulfillment prediction of the Prophet Isaiah or the gathering of Israel from the nations of the earth, to these mountains of Utah.

Exactly sixteen weeks after this, in this same place, I heard the President (Brigham Young) deliver a discourse. It was chiefly on the doctrines of the Scriptures as he understood them. He said nothing about Poligamy.

The Pacific.

First Pure, then Peaceable—without Partiality and without Hypocrisy.

VOLUME XIII. SAN FRANCISCO, CALIFORNIA, THURSDAY, NOVEMBER 10, 1864. NUMBER 46.

That the Mormons value the Bible was made evident to me from the fact that they requested me to procure if possible 500 copies of the Sacred Scriptures, in order to supply those among them, destitute of the sacred treasure. This has been done, and the books are now (Sep. 29th, 1864) on the way to Salt Lake City. Elder Geo. A. Smith assured me that he would attend to the proper distribution of them; and I doubt not that he will do so. By the distribution of the Bible among this people, we may hope that much good will be done;—for there is always hope for any people that give hope and encouragement to the use of the Bible:

This remedy did wisdom find,
To heal diseases of the mind;
This sovereign balm, whose virtues can,
Restore the ruin'd creature, man.

On the 6th of April last, it was exactly thirty-four years since Joseph Smith and five others consummated the organization known familiary as Mormonism.

The name Mormon, is defined by members of the Society to mean, "more good." —this is not the name, however, which the sect delights in,—but "Latter Day Saints." by which they generally call themselves.

For my opinion of Mormonism, see *North American Review*, published July, 1862, and *Atlantic Monthly* for April 1864. I would adopt in full the language of those papers, touching the following items: viz— 1st. Concerning Brigham Young. The *North American Review* says, He was born in Vermont, June 1801. He has strong sense, great practical sagacity, a keen insight into character, a fertility of invention, and a simplicity of manners, which make him fit to rule. He is at once affable and reserved, courteous and dignified; assuming nothing for himself, yet tenacious of his right and place. In eating and drinking he is an ascetic, rather than a sensualist. His early trade was that of a painter." [He was also a carpenter. Geo. A. Smith.] To this I would add what is said of him by the *Atlantic Monthly*, "He is sixty-three years old, but appears as if but fifty, his height is about five feet ten inches; his figure very well made, and slightly inclining to portliness; his hair is a rich curly chestnut, cut in our practical eastern fashion, and he wears a narrow ribbon of brown beard; his eyes are clear blue gray, frank and straightforward in their look; his nose a finely chiselled aquiline, his mouth exceedingly firm, and fortified in that expression by a chin almost as protrusive as Charlotte Cushman's, his teeth have been regulated by Mr. Dentist Fuller, who, by performing the same service for many others, has become very popular in Utah.

Brigham's manners astonish every one, who knows that his only education was a few quarters of such common school experience as could be had in Ontario County, N. Y., during the early part of this century. [To this place his father brought him, when he was but ten years old.] There are few courtlier men living, and he is the greatest business man on the Continent: the Cashier of a firm of 80,000 silent partners of the most heterogeneous souls that could be swept together from all the by-ways of Christendom. His power is the most absolute known to mankind. Over all the matters of the Society he has supreme control. His power, however, is practically wielded only for the common good. His life is all one great theoretical mistake, yet he makes fewer practical mistakes than any other man so situated that the world has ever seen, and those he does make are not on the side of self. His executive tact, and his native benevolence are alike immense. In him we see the most perfect self-abnegation, and the loftiest devotion to the public good.

He has secured, however, it is thought, his full share of the good things of this world. Conjecture makes him worth from half a million to seven and eight millions of dollars. One million is probably nearest the truth.

Next to Brigham Young, in office and authority, is Heber Kimball. All I will say about him is, that he has about thirty wives. Perhaps I should have stated before this, that Brigham Young is believed to have seventy wives, and is known to have about sixty children. These wives do not include those spiritually married or *sealed*, as it is called to him, for eternity. These often have temporal husbands.

Gen. D. H. Wells is the third in authority.

Elder George A. Smith is the historian and recorder of the Society.

John Taylor is the Apostle Paul of the New Dispensation.

W. Woodruff is gifted in exposition.

The whole number of Mormons in Utah is estimated to be 80,000—16,000 living in Salt Lake City. Two-thirds of these are of foreign birth. The whole number in the world is put down at 200,000. That the United States are to become a blighted chaos, and all its inhabitants Mormons and citizens of Utah, is the favorite theme of every Saint in Utah. They say they knew all about our present war twenty years ago —its beginning and its end.—(viz) That the men, both of the North and South will nearly all be destroyed, and that the women (fifty of them, less or more, taking hold of one man) will all escape, and fly for refuge to Great Salt Lake City, where they will be received and protected, and then—then —O then will commence the millennium!!

We, however, think otherwise. We think that the United States have nothing to fear from Utah. When Brigham Young dies at least four hostile factions stand ready to snatch his mantle at opposite corners. Then, if not before, will come such a rending as was seen after the demise of Charlemagne, or over the coffin of Alexander. Then, if not before, Mormonism will go out of geography into the history of popular delusions.

The Mormons must now be considered as existing in two separate bodies. A division has already taken place among them, which is marked by a fierce and rough contention between the parties; neither of which is likely soon, if ever, to give way to the other.

As Brigham Young is styled the "President of the Church of Jesus Christ of Latter Day Saints," so Joseph Smith jr. (a son of Joseph Smith, the founder of the Society,) is likewise denominated "President of the Church of Jesus Christ of Latter Day Saints." On the sixth day of April, A. D. 1860, the latter was received by the church in conference assembled at Amboy, in Lee County, Ill., as President and Prophet and Successor of his Father. In July 19th, 1861, he issued his first general epistle to the members of said church, in which he uses the following language: "In the name of the God of Abraham, of Isaac and of Jacob, I now call upon all the scattered saints upon all the broad earth to arise and shake off the sleep that hath bound them these many years, take on the armor of the just, calling on the name of the Lord for help, and unite once more for the emancipation of the honest in heart, from the power of false doctrines, and the shackles of sin." In these last expressions he has special reference to the Hierarchy at Salt Lake City.

In his first address at the annual conference of his church, he says: "I know that Brigham Young is considered a man of talents, by some a bold and fortunate man; and by others an unscrupulous and bad man."...."It is my determination," continues he, "to do right, and let Heaven take care of the result....Thus I come to you free from any taint of sectarianism.... and hope to be able to build up my own reputation as a man."

The Smithites, I take it, are more in number than the Brighamites. In a pamphlet printed at Great Salt Lake City, dated June 21st, 1864, it is said: "The greater portion of the Church did not follow this Brigham Young, and in obedience to the revelation in relation to gathering, remained round about the land of Zion, waiting for the Lord again to reveal himself; and today where there is one saint, who was in the church in the days of Joseph the Martyr, now associated with Brigham Young, there are ten of those old members rejoicing under the administration of the word of the Lord, through his son Joseph." On another page of this same pamphlet it is said, "the statistics of the church show 150,000 saints, at the death of Joseph, and but a very small minority followed the fortunes of Brigham."

In their church government the Smithites, I judge, are rather more democratical than the Brighamites, yet for the most part they are in this respect the same. Their church government seems to be a mixture of the ancient Jewish Theocracy and modern Papacy, with a small portion of Episcopacy, less still of Independency and Presbyterianism, and a good deal of what is neither the one nor the other, making it altogether a sort of mongrel nondescript ecclesiastical conglomeration of—no one can say what. For we maintain that Presbyterianism, Independency, Prelacy and Popery, occupy the field of church government so entirely as to leave nothing which deserves the name of church government beyond them.

The Smithites utterly repudiate Polygamy; and thus speak of the opposite party on this subject, "O this terrible degeneracy into which they have fallen. It is scarcely credible that a people once living under the pure light of God's law, should so far forget as to degrade themselves with this abominable practice of Polygamy." Again they say, "This church scorns the idea of any connexion with the Salt Lake faction. It repudiates *in toto* the doctrine of Polygamy, and pronounce it as one of the most wicked and abominable practices that mankind could be guilty of."

The origin of Mormonism, and of both these parties, is thus represented by one of their writers: "The Angel," says he, alluding to the Angel spoken of in the xiv ch.: 6 v. of Revelations, "The Angel has indeed broken the stillness of the long night of darkness, and brought to the earth the everlasting gospel of salvation, adorned in all its ancient gifts and blessings, and accompanied by the same power and authority which attended it eighteen hundred years ago. Among the vast host of mankind the Almighty selected a poor illiterate youth named Joseph Smith to be the instrument in his hands of bringing this glorious message before the world. This occurred in the State of New York on the 21st day of September, 1823.

"On the 6th day of April, 1830, the church was organized with six members. It soon spread over the whole of the United States. Scarcely a city or village but what had its small organized branch of the church, which could all testify to its truth, God witnessing by divers manifestations of his power, confirming the work unto those that received it, as he did to the believers anciently. But as the church grew, its enemies grew also. Every kind of calumny was heaped upon its founder and his followers. Hundreds suffered martyrdom, while thousands suffered innumerable wrongs at the hands of their enemies: and as a sequel to this persecution, the founder, Joseph Smith, and his brother Hiram, were shot and killed in the jail at Carthage, Hancock County, Ill. This occurred on the 27th of June, 1844.

"Upon this, the head being taken away, the Church became inoperative, as salt having lo t its savor.

"In the days of trouble that ensued, when darkness fell over all the church, in consequence of the death of the President and Patriarch of the Society, many sought out of the chaos of confusion that followed, to erect fabrics of spiritual and temporal power, relying on the shrewd acumen of men skillful to deceive, aided by the fears of a desolate people, a flock without a shepherd, and the sure assistance of the prince and power of evil (the Devil), who delighted at the fall of just men, took advantage of the breach which had occurred—fired their minds with visions of power and opportunity to work out the convenient measures of their own sordid passions."

The rise of Brigham Young, and his organization at Salt Lake, are thus accounted for:

Various factions, it is said, sprung up, at this time, out of that once *great church of God*. Many supposed that now Joseph Smith was dead, the church formed by him had also become totally extinct. But in this they committed a grave mistake. The Almighty has called his son Joseph to preside over his church, which has been reörganized, and he now, Joseph Smith (Jr.), (son of Joseph Smith, the martyr) accordingly presents himself before the world as President of the Church of Jesus Christ of Latter Day Saints; and while seeking to fulfill his duty as such, protests against the claims of Brigham Young, and all claims to the contrary.

Whatever the future of Mormonism may be, it is now a most curious and remarkable phenomenon. It is not only one of the most remarkable religious movements of America, but something quite new in sacred history. On all the walks of literary effort Mormon genius is represented—as history, philosophy, poetry, exposition, catechism, etc.

—The principal of the Academy at Salt Lake is Orson Pratt.

—There is a school in each ward of the city. Most of the teachers are females.

—From the beginning they have been a military people, and all the males from 16 to 50 years of age are enrolled for the military drill, under the regulations of the Territorial militia law.

—In civil affairs, the Mormons are not free from the interference of Gentile Governors, Judges and Sheriffs; and Brigadier General P. E. Conner, who commands the U. S. garrison here, keeps a sharp look out over them; which is not a little annoying to some of the inhabitants of Salt Lake City.

—The city lies very picturesquely on a plain surrounded by mountains. East of the city tower the Wasatch mountains. West runs the river Jordan.

—North are the hot and warm springs.

—Great Salt Lake, 150 miles long, is twenty miles from the city, northwest and north, and is 4,200 feet above the ocean level.

—The plan of the city is that which St. John saw, Rev. xxi: 16 v: "It lieth four square."

—The dividing streets are very wide, and run perfectly true to the cardinal points.

—Every house must stand twenty feet from the front line of the lot.

—Running water instead of bad whisky gives character to all the streets of the city.

—The Tabernacle is a long barn-like building 130 feet in length and 100 feet in breadth; it will hold 3,000 persons.

—The new Temple now being erected from outside to outside is 250 feet by 150 feet, and is to be sixty-five feet high.

The buildings in Brigham Young's inclosure are known as the lion house, the bee-hive house, the white house; an office, a school house, and tithing house.

—The endowment house, as it is called, is on the northwest corner of the Tabernacle block.

—The opera house in the city has no superior in America.

The magnificent Temple at Nauvoo, Ill., is said to be fast disappearing, only one corner of it now remaining in its original position, while a part of the ground formerly occupied by the structure has already been turned over by the plow of the husbandman. Ere another year it is not likely that one stone upon another will be left of the edifice. It was commenced in 1841 and completed in 1845, costing about a million of dollars.

The individual who has the most eventful history of any one belonging to the entire body is Mrs. Bidamon, the wife of Major L. C. Bidamon, and widow of Joseph Smith, the founder of the Society. She is a hale, healthy, pleasant lady, kindly, hospitable and unassuming; living at Nauvoo, Ill. She could probably make some disclosures concerning the Mormon people—the Mormon Bible—and the plates said to have been dug up at the hill Cumonah, which no one else could make.

Let it be remembered here that I have not been writing a treatise upon Mormonism, but only giving a candid statement of facts as they presented themselves to clear and open Gentile eyes.

I wish all who feel interested enough to do so, to examine into the merits of Mormonism for themselves, and form their own opinion of it; only for myself I would say my scrutiny into Mormonism would never draw me into sympathy either with its faith or its eccentricities.

[To be continued.]

President Hopkins on the Bible and Science.

We are especially glad to lay before our readers this week the following address by President Hopkins of Williams College, prepared for the anniversary of the American Bible Society. Receiving intelligence that one very near to himself and family had fallen in the Wilderness campaign, he was not able to deliver it. Dr. Hopkins has no superior in all those qualities of mind, which make opinion valuable on such a topic as this. His estimate of such a theme may be set down almost as the verdict of Science itself. We have no doubt that our readers will many of them at least welcome this noble address as something exactly fully to the point, the vital point.

I wish to say that I accept the test of the Bible proposed by science; understanding by science a statement of facts—and if it be not that, it has no relation to the truth of the Bible—I say that if the Bible does not coincide with it, the Bible must be given up. I go further, and I say that if anything in the Bible can be shown to be contrary either to reason or fact, then the Bible, so far forth must be given up.

True, the Bible was not given to teach science, but it implies it. It was given as a practical guide for man, and much implies a science of man as practical directions for the working of a steam-engine imply a science of that. We therefore hold the Bible to its responsibility at this point. If it be from God, we should expect that there would be between it and all science having man for its subject, a coincidence, incidental indeed, but full and perfect.

And this we claim for the Bible. Here it is that we find the first of those great coincidences between that and science to which I call your attention.

We affirm, then, that by an observance of the practical directions of the Bible every interest of the *individual*, both for this world and the next, would be secured; and the *society* would rise to the highest possible point in intelligence, and wealth, and power. We affirm that the science of man is implied in the practical directions of the Bible, precisely as that of the steam-engine would be implied in directions by which every piston and valve should work in harmony, and every conceivable end of a steam-engine should be reached.

This is a point which I claim to have investigated; and I say that the summary of the ten commandments, given by our Saviour, is the very law of human action that a scientific analysis of the human powers must give. Let man love God with all his heart, and his neighbor as himself, and all possible ends of the individual and of society will be reached. *Thus, and thus only.* Hence we say that there is a perfect coincidence between the Bible and all moral science, all political science, all social science, all science which would guide man to his end, or adjust the relations of man with man. Hence we say that the Bible is *scientifically* true, and must be received, whether it is inspired or not. We say that except as its directions are followed, educators, reformers, statesmen, will labor as in the very fire, and weary themselves for very vanity. We say, in short, that without the Bible social progress, beyond a certain point, is impossible; but that with it, it may be indefinite, because the Bible implies not merely the comprehension of the highest sciences, but that application of them which is wisdom.

And here, sir, I pray you look at the grand position of the Bible in its relation to science. It places itself wholly above it, not as ignoring it, but as implying it; as reading implies knowledge of the alphabet. It gives its directions with authority, and leaves science to follow on, groping and objecting, till at length with purged vision and enlarged horizon, it is compelled to believe and adore.

The coincidence now mentioned are vital to the Bible as a practical book. They are perfect. But how is it with physical science? It is on this, with its vast enlargement and complexity in these days, that objections are chiefly founded. Is it possible that such a book as the Bible can coincide with this? To this, then, we turn, and I observe:

1st. That there is a wonderful coincidence beween the Bible and Astronomy.

This was once a great battlefield, as Geology is now. But now no one claims that there is any discrepancy between the language of the Bible and the facts of Astronomy. On the other hand, marvelous—if we consider the time when the Bible was written, and the puerile conceptions then generally entertained of the nature of God and of the physical heavens—most marvellous is it that the Bible should stand to-day in its conceptions of God and in its references to Astronomy, in full correspondence with the completed science and with the telescopic heavens. Yes, sir, these circling and revolving spheres, these suns sown broadcast throughout immensity, do still but "declare the glory" and "show the handiwork" of the God of the Bible.

To any one who understands what the Milky Way is, or who has seen the great nebula in Orion's Belt, how utterly inadequate and paltry is the Homeric conception of Jupiter upon Olympus surrounded by his rabble of gods! But the God of the Bible, "the King Eternal, Immortal, Invisible;" "the High and Lofty One, who inhabiteth eternity," still stands in such contrast to the mightiest of his works, that it may now be said, as fitly as of old, "When I consider *thy* heavens, the work of thy *fingers*." Surely the Bible and these works must be from the same God.

We next turn to Geology. Finding no solid objections among the stars, infidelity has sought them among the rocks. But, sir, we claim Geology as coinciding with the Bible, especially if we take it in connection with Chemistry.

And 1st. As the Bible says, "In the beginning," so does Geology. It says unequivocally, that for all organization on this earth there was a "beginning." This is a great point. It puts an end to all infidel objections on the ground of an infinite series.

2d. Geology shows, as against the development theory, that the earliest members of all known species were perfectly formed. It goes against theory negatively, but powerfully by giving no indication, not the faintest, of any animal in a transition state from one species to another.

3d. Geology gives the same order of the creation, from the first appearance of organization, with the Bible. It gives us first plants; then water, animals, and fowls; then cattle and creeping things; and then man. In regard to the last four days or epochs of creation, it is conceded that the Bible and Geology coincide. The difficulties are found in the first two. But here the coincidence is just as perfect if we seek it where we should, not in Geology, but in Chemistry. This is no place for explanation; but I have heard a lecture from the Professor of Natural History in the college with which I am connected, Prof. Chadbourne, and which I hope will soon be published, in which he showed a perfect coincidence at this point between the Bible and Chemistry. Sir, if Hugh Miller had been a chemist as he was a geologist, he would have settled this whole question, as he virtually did settle it in regard to the last four days. In my mind it is settled; and I venture to predict that within ten years Geology will take its place by the side of Astronomy in the public mind, as rendering full homage to the Bible.

But again, Geology coincides with the Bible in its predictions of the future. Nature predicts the future through experience of the past. If a comet has come six times we expect it the seventh. If the great upheavals and transformations and epochs of which geologists speak have occurred six times in the past, then there is in them a prediction that there will be yet another. Then does Geology takes its stand by the side of the Bible, and with blended voices they cry, "Nevertheless, we, according to his promise, look for new heavens and a new earth." It is only the Bible that explains all, and justifies all, and gives promise of permanence in time to come by placing all upon a moral basis and and adding, "wherein dwelleth righteousness."

And not only do the Bible and Geology agree respecting the future fact, they indicate the same manner of accomplishing the fact. The Bible says, "The heavens and the earth which are now, are kept in store, reserved unto fire." Chemistry says, water will burn. Your firemen will tell you the same thing. Geology says that we live upon a cooled crust, and that the central parts of the earth are liquid fire. Let now one of those forces for the upheaval of continents, which geogists have at their command when they need them, break up the bed of the Pacific ocean, and let down the ocean of water upon the ocean of fire, and how long before the old chaos would be upon us? Or, if we take the dynamic theory of heat, Tyndal tells us that simply to stop the earth in its orbit would generate heat enough to dissipate the whole of it into vapor. I suppose, sir, that is science —as much so, certainly, as the speculations of geologists. Add to this what is now known of the decomposing and rending power of the all-pervasive imponderable agents, of which we can have no conception—why, sir, Faraday says, that in a single drop of water there is latent electricity enough for an ordinary flash of lightning—add this, I say, and we shall see that science joins with the Bible in labelling this earth, "reserved unto fire."

These are some of the points of coincidence. What are those, now, of alleged difference?

It is said, first, and in general, that in affirming miracles the Bible goes against the scientific instinct, the instinct of uniformity and order. But, sir, a personal God being conceded, a miracle through his will is no more a violation of uniformity or order than any change in nature by the intervention of human will. All such changes are a violation of mere natural uniformity and order, and hold the same relation to the laws of nature that a miracle does. They are both simply parts of a higher order.

With this premised, omitting pantheistic speculations, which are not science, and Geology, as already spoken of, I observe that the questions now pending between the Bible and science may all be reduced to those respecting the mode or time of the origin of man.

One system, calling itself science, says that a man originated by development from animalcuæ, working up during long ages through maggots, and tadpoles, and lizards, and monkeys, till at length, the tail was dropped, and the monkeys became a man. Yes, sir, there are men who call this science and believe it, and yet wonder at the credulity of those who believe the Bible. Credulity! Sir, I can conceive of no greater credulity than that which can believe that the whole vast system of organized being interdependent, divided into two species prevaded throughout by the sexual relation is the result of what they call development. If, sir, you wish for a specimen of credulty of the first water, take the following from Darwin himself: "In North America the black bear was seen by Hearne swimming for hours with widely open mouth, thus catching, like the whale, insects in the water. Even in so extreme a case as this if the supply of insects were constant, and if better adapted competitors did not exist already in the country, I can see no difficulty in a race of bears being rendered by natural selections more and more aquatic in their structure and habits, with larger and larger mouths, till a creature was produced as monstrous as a whale." There is science for you! It is perfectly plain now how the whale came to have a mouth large enough to swallow up Jonah.

Another system denies the unity of the race; and still another affirms its great antiquity.

Concerning both of these we say, first, that they are of very recent origin; and second, that neither of them is generally received by scientific men, or can, as yet, be called science. It is with *science* that we have to do, not with conjectures and disputes. Facts are one thing; inferences another. Hasty inferences, unauthorized generalizations, on both sides, have been the reproach of those sciences that have been in conflict with the Bible. And, sir, I would suggest to the defenders of the Bible on these points, as well as to its opponents, whether, in investigating facts so ancient and obscure and complex, they may not learn something of modesty and caution from words addressed to one of old, who evidently had gone beyond his depth in geological speculations: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner-stone thereof?" "Knowest thou it, because thou wast then born? or because the number of thy days is great?"

There is, sir, one part of the resolution to which I have scarcely referred. It is that which speaks of the change of ground by those who object to the Bible. This has been constant from the time of Galileo down to the famous zodiac of Dendera, and till the present day. But this is implied in what I have said, and I will not detain you with it.

And now, sir, are not the coincidences of the Bible with science wonderful? Considering the time and mode of its origin, are they not conclusive that it is from God. And this being so, it must be that the works and the word of God shall ultimately be seen to coincide. There must be in them for the race that unity which they had for him of Patmos, when he heard them conspiring in the one song of Moses and the lamb; the voice of science saying, "Great and marvellous are thy *works*, Lord God Almighty;" and Revelation responding, "Just and true are thy ways, thou King of saints."

Another year in George Muller's work.

There are, in the history of the Christian church few, if any, instances, in which the life-work of a man has presented a more striking commentary on what the Scriptures teach us about the power of faith, than the life of Müller. It is now thirty-four years since he had any regular income whatever. In 1830, he felt it his duty to relinquish his regular income in connection with the ministry, and to trust in the Lord alone for the supply of his temporal wants. Ever since, he has lived in the spirit of entire dependence upon God, asking him for what is necessary. That this simple-minded, child-like faith has not been disappointed, we learn from the recently published twenty-fifth report of his operations, being a record of the period from May 26th, 1863, to May 26th, 1864.

In a former report Mr. Müller had stated the reasons which led him to decide on enlarging his orphan houses, so that the present accommodations for 1150 orphans might be extended to a room for 2000. Mr. Müller says on this subject: "After much prayer and exercise of mind, I determined, in dependence on the living God alone, my never-failing friend and helper, to go forward, though this contemplated enlargement would require no less than £50,000; and though the current expenses for the work already in existance were becoming larger and larger." This faith was rewarded. Not only did the required sum come forward, but the last item in the balance-sheet, attested by three auditors, is, "balance in hand, on May 26th, 1864, £19,321, 7s. 1 1-2d."

It is curious to observe how this result was obtained. There is no committee, there are no public meetings for the purpose of enlisting sympathy, there are no appeals for money, there is no list of names of subscribers; there is, in short, none of the ususal machinery put in motion for similar purposes; and yet the result is what we have stated. The following are specimens of the donations received: "From a shipowner, who, instead of insuring his vessels, gives the amount which he would have to pay, 'to the work of God, £50'—that is for the building fund—'with £150 for missions, £10 for M. C., and £10 for myself.' 'Dear Sir: Enclosed you will find a cheque for £90 for the building fund, from a friend of mine, who is giving a seventh of his property to the support of the cause of Christ.' 'From Warwickshire, £100, with £28 8s. for tract printing, and £28 8s. for thirty orphans for one month." Again, are "thank-offerings" for a bountiful harvest, for restoration to health, for family mercies, for preservation at sea, for protection from fire, etc.—all expressions of gratitude to God for his mercies. "There is scarcely a country," says Mr. Müller, "from whence I have not received donations; yet all come unsolicited, often anonymously, and by far the greater number of cases from entire strangers, who are led by God, in answer to our prayers, to help on this work, which was commenced and is carried out only in dependence on the living God, in whose hands are the hearts of all men."

The object of Mr. Müller's great institution at Bristol, are, first, to assist day, Sunday, and adult schools, in which instruction is given upon Scriptural principles; secondly, to circulate the Holy Scriptures; thirdly, to aid missionary efforts; fourthly, the circulation of publications calculated to benefit both believers and unbelievers; and, fifthly, to board, clothe, and educate destitute children who have lost both parents by death. For these objects Mr. Müller, as already indicated, received during the space of one year the sum of £73.391 1s. 3 1-2d.

LOOKING over a book of Genealogies the other day, we noted the fact that though Miles Standish, of Plymouth, did get away John Alden's beloved, yet John Alden's child married one of Miles Standish's children. The streams mingled at last.

THE number of slaves set free already by the military operations of the Union, is estimated at 1,368,000. Their freedom is worth, in money at least, one billion of dollars; in humanity, edcuation, their value is incalculable.

THE PACIFIC

The Trustees are—J. W. Clark, Cyrus Palmer, E. D Sawyer, E. P. Flint, and Nathaniel Gray.

All Congregational ministers in the State will act a agents for the PACIFIC.

☞ We would remind the friends of THE PACIFIC that Towne & Bacon have the largest Printing Office in the State, and their continued favors will be thankfully received and promptly executed.

THE LAW OF NEWSPAPERS.—1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions 2. If subscribers order the discontinuance of their papers, the publishers may continue to send them until all arrearages are paid. 3. If subscribers refuse or neglect to take their papers from the office to which they are directed, they are held responsible till they have settled the bill and ordered the paper discontinued.

TOWNE & BACON, Printers, 532 Clay Street.

THE PACIFIC.

SAN FRANCISCO,
Thursday Morning, November 10, 1864.

Notice.

THE office of the PACIFIC is removed to the north-east corner of Front and Clay streets, Room No. 3, up stairs.

Rev. J. A. BENTON,
" GEO. MOGAR,
" W. C. BARTLETT,
" E. C. BISSELL. } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

So Far, Well.

Election day has come and gone. The election stays. We write the morning after the eventful day. We have heard but little news. We have received only a few returns. So far the returns meet our expectations, and justify our hopes. Faith is turning to vision. This State is very largely for Lincoln. The other Pacific States are for him, too; and, two to one; our people, on these golden shores, stand by the Administration, the Constitution, and the Union; without "ifs," "buts," doubts, quibbles, limits, or conditions; while all over the continent the loyal men have won great moral victories, just now more needed than success in arms.

We thank God for the great result. Lincoln is re-elected, a Union Congress is secured; and this great and warlike nation is to recover itself by arms, and to fight its way to the foremost place of all this world. We congratulate our readers. We congratulate the public. We congratulate California. We congratulate America. We congratulate Liberty. We congratulate Humanity. The worst is over. The crisis of our fate is safely passed. Danger is falling behind us. Righteousness is possessing us. We shall feel humiliated no more. Our remaining punishment we can bear. Our remaining duties we can joyfully do.

In such an hour it is difficut for one to contain himself, and more difficult to see how to let himself out, and express himself decorously. But Christians, when merry, may "sing psalms;" and this is our opportunity. Christians when glad may pray and give thanks; and those who cannot be fervent now, may wait long for any circumstances that shall be more auspicious To God be praise!

A Christ for Mothers.

In the story of the "False Christ," by the author of "The Chronicles of the Schöuberg Cotta Family, occurs the following outburst of pathetic feeling. It is represented as the language of a cultivated Greek lady to her Christian slave, Irene. This lady had recently become a mother, and her experience and wants as such, had led her to the Christian's Saviour. "I have thought much during these last few months, Irene. I felt that I could not speak to any of our gods about my darling, but I could to your Christ; and I feel sure he has heard me. The God who was a little child—the God who took the babes in his arms and blessed them—who died for his enemies and remembered his mother on the cross. Oh! Irene, I believe it all! It is so blessed it must be true! Your Christ is my God and my child's." That is a master touch of nature. There is genuine pathos because there is so much truth. God approaches men in various ways, in bringing them to himself. Sometimes it is a book, sometimes a stray arrow from the quiver of the man of God, sometimes a prayer, or a child's song, or the warning of friendship, or a calamity, or a crowning mercy, or an unaccountable yearning, or a text of Scripture that has lodged and sprouted in the heart, which he uses as the medium of his Fatherly invitation and drawing. But where is the position or relation in life apparently so open to the divine approach, so accessible on every side to the heavenly influences as a mother? The mystery of birth—it is a deep lesson from God. The first gush of maternal tenderness—it throws open the heart, which pride and unbelief had barred to all holy influences and motives. The helpless infant in its mother's arms—how naturally it carries her back to the babe of Bethlehem, who by assuming it, sanctified infancy forever. Those earliest developments of intellect—how are they watched and treasured up, as by Mary, the blessed, in a loving mother's heart. How the question of responsibility begins now to rise and press! The young immortal stands at the parting of the roads! Ah! then the anxious mother feels she cannot speak to any of her gods about her darling; the god of wealth, the god of pleasure, the god of this world—they will never do. Jesus alone is worthy to be trusted with the mother's treasure. And when the youthful aspirations and wants begin to break over the narrow circle of home, who shall care for the wanderer, who shall surround him with an influence in which that of mother and sister and brother shall be combined? What is a mother without Jesus and without prayer? It seems almost like a misnomer—*a prayerless mother!* God forbid that there should be any such to stand between the little ones and heaven.

Office Discourses.—No. 46.

TEXT—1 Cor. 13: 12.—"Now I know in part; but then shall I know even as also I am known."

Introduction.—We are sometimes asked, if we suppose we shall recognize our friends in heaven. To us it seems so incongruous that we should not recognise them, that we are rather surprised when the question is asked. No one can be regarded as knowing very much concerning particulars and details in the heavenly state. No candid person denies that the subject is surrounded with difficulties the moment he passes beyond the general terms employed by the sacred writers. But these are difficulties mainly of our ignorance and they weigh little against the legitimate deductions of our understanding, and the valid speculations of our reason, and the intimations of the word of God. We shall recognise our friends in heaven.

Argument.—1. Because there is no valid reason why we should not. We do not believe in the sleep, or the possible sleep, of souls. We do not believe they are kept in unconsciousness from the time of dying to the time of the resurrection of the body. We suppose the state between death and the resurrection a state of conscious, disembodied, existence, for all that pass away. All souls fit for heaven, enter heaven at once, as such souls, and are in that bliss which is the highest possible to them, till after the general resurrection and the general judgment. Why, in this condition, seeing God as he is, and beholding the radiant face of their Redeemer, may they not know one another? What hinders? Is there any impossibility? Is there any moral reason for keeping them apart, or for blinding their perceptions. Is heaven a place of solitary cells to patriarchs, prophets, apostles, and martyrs? Is that the purest bliss of souls in which they have no intercourse with their kind? It can not be.

2. Because there is every reason why we should. Memory is the golden chain of being. The continuity of conscious life is through the memory. By this hangs our personal identity. And this must be a wondrous power with us beyond the grave. Yet the exercise of memory would be strange and painful, even, if we were not to recognise one another. We must remember, and yet miss, all those who followed Christ with us on earth, all those who led us to the sources of our spiritual joy, and all those who cheered, strengthened, and delighted us on the way to heaven. In such a case, we should journey with our dear friends to the very portals of heaven, but never be able to find or know them, when once happily within the gates. Social and communicative now, we must be so then, or else we must look forward to a limited and deprived joy, and not to a perfected and completed bliss.

3. Because the Holy Scriptures intimate such recognition. In the Revelation we are informed that John saw hosts of redeemed souls, gone from the earth, entered into heaven, gathered before the Throne, and thrilled with ecstatic delight; and the intimation is that they knew, and were known by one another, and employed themselves as companions again, as they had, in some sort, on the earth. The parable of the rich man and Lazarus intimates to us that people recognize each other beyond the hour of death. The assurance given to the penitent thief is one that involves the necessity of personal recognitions. And the desire of St. Paul to depart and be with Christ is a desire which would have been far weaker, had it not been for the thought that separation from those he loved and labored for, was to be but for a moment.

Remarks.—1. The "kingdom of heaven" consists of those, that in all ages, past and to come, believe in God and serve him truly. Some are now in heaven, some are on earth, some are not yet born; how shall this be one kingdom unless they all recognise their fellows and are, more or less, intimate with each other?

2. Heaven will take from the earth every possible good; and true, holy, friends and friendships can not be left behind, nor made of no avail.

Editorial Notes.

One of the most valuable books which we have read for a long time, is Professor Cooke's "Religion and Chemistry, or Proofs of God's plan in the Atmosphere and its Elements." Our California book publishers do not send such valuable books to the PACIFIC. We wish they did. If they knew what was for their interest they would, for we could conscientiously give them such notices as would lead many a reader to buy the volumes. This is a book of great interest, and of great suggestiveness. It is good to have such a work come from old Harvard.

—"My Maryland has now for the first time, a journal devoted to public schools, *The Maryland School Journal*—by about three months the forerunner of her position as a Free State. Guns never were fired in Baltimore over a more joyful event than the adoption of her Free Constitution.

—Although Harvard College has the largest of American Libraries, the children of the late Prof. Francis have given to it 3,000 volumes of their father's collections; Dr. George Hayward left a bequest of $5,000 to it, and William Gray has given $5,000, annually for five years.....Nathaniel Thayer has given a fire-proof building for Dr. Asa Gray's Herbarium and the College property at the Botanic garden; Charles Sanders has left in his will, $40,000 to build an Alumni Hall.... There are two new Colleges, Bates College, Lewiston, Me., and Swathmore College, (Quaker) in Pennsylvania....The Straight High Lutherans are starting a new Theological Seminary in Philadelphia, and feeling runs strong on account of it.

—A newspaper writer, speaking of Rockford, Ill., thus describes the school privileges of that city:

"Beginning in the basement, with the first and second Primary departments, you rise to the first and second Intermediate, thence to the first and second Grammar, and finally to the High School, which is under the immediate personal care of the principal. The moral and religious element is prominent; the Scriptures are read in concert, and the first sound I heard was the voice of prayer and praise."

We wish that the traveller to San Francisco and other California cities could report not only complete gradation like this, but especially the reading of the Scriptures, prayer and praise. We very much question whether as a mere matter of policy our California school managers do not lose more than they gain by not requiring the Bible to be read. It will be found by and by that there will be more opposition to the schools on the ground that there is *no* religion in them, than there would be because of alleged Protestantism.

City Tract Society—City Missionary.

The Executive Committee of the City Tract Society have appointed Mr. James Woodworth as their Missionary for this city, and assigned to the office, the following duties.

In general, to supervise and make as efficient as possible, the Society's work of Tract distribution and Missionary labor throughout the city.

In doing this, to advise with the Directors in regard to the division and assignment of their districts, procurement of laborers, and making up reports.

To seek acquaintance with the distributors, consult with, aid and encourage them in their endeavors to do good, and enlist as many suitable persons as possible in the work.

To condense from the Reports of Directors and distributors, combined with facts of his own observation, Reports, to be presented at such public meetings as may be held.

To endeavor to enlist the interest of the churches in our work, by consulting with their pastors and godly members, and by presenting in their prayer meetings, narratives of facts of interest, relating to the work.

To provide, so far as may be practicable and advisable, for neighborhood prayer meetings, or other religious services, in destitute or promising localities.

To give particular attention to the work of gathering the young into Sabbath Schools, and strangers and neglecters of public worship, into the various churches and prayer meetings, refraining from all interference with the denominational preferences of any.

To observe, and as far as is possible, procure relief for cases of all kinds of want and distress.

In fine, to seek to carry the Gospel of Jesus Christ, as the source and sum of all true blessing, to all classes in this community, and especially to those most in need of it. Attest,

J. ROWELL, President,
T. B. LUDLUM, Sec'y.

The San Francisco City Tract Society, do hereby recommend Bro. James Woodworth to the confidence and aid of the Pastors, churches and people of San Francisco, so long as he shall be employed as their Missionary.

For the Pacific.

Ministers Carrying Church Debts.

Is it Honest?

The failing health of so many of our clergy has set me a thinking. I remember, with sorrow, how, a few years ago, after the loss of a very dear pastor from failing health, in a conversation with his brother, who had been an inmate of his family during his pastorate, after expressing my regret at our loss, he remarked, "You might have had him with you still, if you had given him a generous support." May there not have been something in it? Do we not sometimes lay burdens on our pastors which they ought not to bear?

I have been thinking of one way in which we do ii, thoughtlessly, of course, but, I fear, none the less fatally, for that. *We make them carry our church debts.* I presume the managers of our ecclesiastical societies have never thought of it in that light. Probably I never should have thought of it, but for a somewhat similar experience of my own, years ago.

In my vacation as a teacher I was once dealt with, as I thought, ungenerously, not to say dishonorably.

The school was new, about the grade of an ordinary academy, and had been established for the special benefit of a limited portion of the community. I was employed on a salary admitted to be too small, much less than other salaries in the same community—too small, as it proved, to live on.

The school was a success, at least financially. It much more than paid expenses, instead of being, as was feared, a tax upon the liberality of the founders. But instead of appropriating the surplus to increase the teacher's salary, they laid it all out on the building, which had been left incomplete for want of funds. Thus I contributed largely toward erecting a building which was intended not at all for my benefit but for the good of the community, and toward whose erection no one of those interested in it had given half as much as I was contributing annually—yes, *contributing;* for, so long as I was laboring on a salary which all admitted ought to have been a third larger, I was really contributing that amount to the enterprise.

It did not seem to me right. And it proved disastrous. I had to resign to get a living, and the school has never paid its way since.

It has occurred to me that many of our churches are dealing with their ministers in the same ungenerous way. They start a new enterprize; employ a pastor, giving him what is admitted to be a bare support, hardly that; run in debt for a church edifice, and then pay the interest on that debt, and sometimes the principal, out of the avails of the pastor's successful ministrations—that is, if he is successful. If not successful, he goes, of course, and another is sought who will be. The pastor gives his best energies to the work; labors with a zeal that will certainly send him to his grave, or, at least, send him away from his parish, in a very few years, as we have seen so often in this city. But the enterprise is a feeble one, and he must not spare himself. As the result of his faithfulness the enterprise prospers; the congregation increases, and so, of course, do the resources. Now what is done? Almost universally, the increased avails are counted on as a means of keeping down the debt, sometimes even of canceling it, while the pastor struggles on with a bare subsistence, often not that.

Of course, the people intend to pay him generously, by and by—and they generally do pay his successor generously—when they are out of debt. But can any one give any good reason why the pastor should pay a thousand dollars a year to keep down or clear off a debt on a church which is built for our own and our children's special benefit much more than for his? Especially is there any good reason why he should be required to do this year after year? I can understand how he might be asked to do it for a while, at the beginning; but, after giving his services at half price, till he has contributed more, perhaps, than the richest man in the parish, is there any good reason why the burden of keeping down the debt should be laid upon him, and he continue to contribute his thousand dollars a year, while they think themselves generous if they pay a hundred a year to the same enterprise? It certainly isn't generous for the people to permit it. I'm afraid it isn't quite honest; and I'm afraid, too, that this is one of the burdens under which so many of our pastors fail. Z.

[For the Pacific.]

Clerical Gratuities.—No. 3.

The evils. The first has been stated. It tends to bring the ministry into contempt.

First, By exciting suspicions of its being a mercenary calling. And this it does in the same way as any other office whose incumbency involves certain perquisites. Nobody knows the value of these perquisites, and the universal tendency is to overrate them. In the estimation of all his enemies, at least, the incumbent must be growing rich on the spoils of his office. Moreover, men will suspect him of neglecting or perverting the regular duties of his calling with an eye to these incidental gains. Among those civil and municipal officers whose emoluments are of this indefinite kind, not one in ten escapes suspicion, but it exists and will exist, while human nature is corrupt. And too often there is ground for it. The temptation is too strong for poor human nature. Men easily believe their duty lies in the direction of their interests; the hope of gain makes many doubtful taings appear quite legitimate. Hence all our public officers are far removed from this temptation as possible, except such as are set to ferret out secret crimes, who are commonly thought to need the additional stimulus arising from the hope of extra gain, to counteract the odium which attaches to any system of espionage. Definite and generous salaries are everywhere considered a safeguard against corruption, and the higher and more sacred the office, the more sacredly it is guarded. The Bench must be above suspicion, and so the judiciary has no perquisites.

Now the clergy are not infallible, at least, not in the world's estimation. Whether they are open to the charge or not, it is certain that they are often suspected of preaching with an eye on the wealthy pews. We have now in our mind a minister of the gospel, a most excellent, godly man, we believe, who never prays for the slave in his pulpit. We presume he is consciencious in it, and yet many people and among them, many Christian people, insist that it is because one member of his congregation from whom he has received many pecuniary favors, is in sympathy with the rebellion.

Now for their highest usefulness as well as for the honor of their sacred calling, the ministry ought not to expose themselves to such suspicions. They may be groundless suspicions; doubtless they often are; but when they do exist, they tend to bring the profession into contempt.

And the same result follows in another way. From knowing the custom of the community, and from being often the recipient of these favors, ministers come to expect them. They even have the face sometimes to ask them. They will put "Rev." on their trunks, and write it before their names in the hotel registers, and even ask for tickets at half price, on the ground of their proefssion. Now we know whereof we affirm, when we say that among many business men, this is looked upon with supreme contempt; and thus ministers come to be regarded either as too niggardly to pay an honest price for their daily bread, or as too shiftless to earn an honest livelihood. The last we believe to be the common sentiment; and that men bestow their gratuities upon us with a kind of contemptuous pity, as much as to say, "Poor fellows! they must have a living. It wont do to let them starve." And ministers themselves re-echo the sentiment, virtually confessing themselves objects of charity, when they offer the only excuse we have ever heard offered for seeking these gratuities: "We could not support our families on our meagre salaries." We hear this pitiable whining everywhere, and it kindles our cheeks with a blush of shame whenever we hear it. Can't support your family? Have n't you a pair of hands? Then go to tent-making, as a greater preacher and a better man than you has given you an example; or live on potatoes and salt till you can afford to live better—anything honest, rather than turn mendicants and live on the charities of men who despise all beggars, and most of all, holy beggars.

Finally, this custom works evil to ourselves, personally. First, it diminishes our self-respect. No man can go through the world a "dead-head" and not suffer for it. It tends to blunt that nice sense of honor which comes from owing no man anything, and which no men need so much as they who are called to be ambassadors for Christ. It begets a feeling of dependence, and so of inferiority. It really degrades us, by making us pensioners upon public charity. How others feel under the infliction, we do not know, but for ourselves, we are never made the recipients of such patronage without a painful sense of degradation. To be sure, the donors never say, "Here's a poor shiftless fellow, pious enough, but too witless to earn a comfortable living; let's give him a lift all around;" but they mean it, and it cuts like a broad-sword, right through our manliness. It makes us feel sneaking, and men who feel so are very apt to act so. You say, "Ministers mustn't be proud." But that isn't pride. It is only a decent self-respect. It is the spirit which Paul inculcated when he said, "Let no man despise thee."

And it works evil to ourselves too, by lessening our independence. No man in the community needs to be left freer to say to everybody just what needs to be said, than the preacher of the gospel. The judge may not receive gifts from his neighbor, because he may yet be called to adjudicate upon his neighbor's interests, and the world knows that gifts tend to pervert justice. Such things away the mind unconsciously to itself. Now the pastor is called to adjudicate upon the highest interests of every man in his parish. And he ought to be free to do it with the utmost impartiality. There should be no barrier to his fidelity. He is called upon to counsel, to reprove, to condemn. In the pulpit, and out of it, he must denounce sin; not sin in the abstract, but the sins of his people. He must rebuke the idolatry of covetousness; but the biggest idolator in the parish has taken the poor pastor under his especial patronage. He must preach, saying, "Whose adorning, let it not be the outward adorning of wearing of gold, or of putting on of apparel;" but the very ladies who need the caution have just presented him with an elegant gold watch, and his wife with a rich velvet cloak. He ought to say, "Provide things honest, in the sight of all men;" but the good people, with a great show of generosity, have just commuted a part of his honest earnings for an indescribable lot of truck, shutting him into silence with their bags of flour and barrels of potatoes. He ought to say, "Remember the Sabbath day, to keep it holy;" but the corporation which is doing most to destroy the sacredness of the day, has given him a free pass over their railroad. He ought to pray God to break every yoke, and let the oppressed go free; but that influential parishoner in whose house he lives rent free, is a copperhead.

Now we don't say there are no holy men who can rise above all such influences; but we know the world thinks there are very few, and we are afraid the world is right. With our knowledge of poor human nature, we are sure it is safe to be under no peculiar personal obligations. This is a wicked world, and hard to get at, at the best. If we would find our way surely, we must go unblinded and untrammeled. It is hard to see the faults of men through the disguise of generosity, and harder still to reprove sins of which we have been made partakers. We know the ministry would be thought more impartial if it could be free from the temptations, and we believe it would be more outspoken and faithful.

These are a few of the reasons, why we ask to be stricken off from the list of the world's indiscriminate charities.

Letter from New York.

EDITORS PACIFIC: While traveling about and viewing the interesting and memorable things of this eastern land, I have often thought of my promise to write for the PACIFIC. And indeed I have several times sketched out the plan of a little letter for you, but pressing duties have prevented thus far, the fulfilment of my promise and my purpose.

Since taking up my abode in New York, I have been somewhat slowly adjusting myself to this new style of life; for there is a very radical difference between San Francisco and New York. Once in a while I meet a Californian. It is pleasant to see faces that were familiar to me three thousand miles nearer the setting sun. These skies seem less alien thereafter.

The magnitude of New York sometimes exhilarates and sometimes appals one who is accustomed to life on a smaller scale. Here I seem to stand at the focus of the light and life of a great and agitated nation. There is always something "going on,"—something that appeals strongly to head and heart. Human nature, when seen in the strong, focal light of the metropolis, seems greatly intensified. The activities of men are called forth upon large interests, and under a great pressure. Here is a great central seat of power, not only material, but moral. The great commercial veins are emfluent here, and when the life-blood of trade is arterialized, it is propelled outward through the land in strong, leaping currents.

I sometimes go down to Wall street. It is a narrow street, but it always throbs with an intense business life. In those high buildings on either side are men whose words are potent in every zone of the world. Looking at those shrewd merchant princes who sit in their up-stair offices, and control such immense mercantile operations, I often think of Tennyson's terse fragment, "The Eagle:"

> "He clasps the crag with barbed hands;
> Close to the sun, in lonely lands,
> Ringed with the azure world he stands.
>
> The wrinkled sea beneath him crawls;
> He watches from his mountain walls,
> And like a thunderbolt he falls."

This description of power vigilant and calm upon its native heights, is applicable with still greater force to the foremost men in the great intellectual, religious and philanthropic enterprises of the day. Instance the men eminent in the press, the pulpit, and in other professions; and the great benevolent societies, whose field is the world.

In painful contrast with the power, wealth and splendor of New York, is the feebleness, poverty and squalidness which prevail among the lower classes. Misery abounds in broad, solid mass. You cannot avoid it or ignore it. It claims whole wards in the city. In a few minutes' walk, you can pass from the magnificence of Fifth Avenue to the wretchedness of hovels. Yet it is not the physical suffering which impresses me most painfully. These forlorn people might easily be clothed and fed; the wounds of calamity and folly might be healed by Christian kindness; but alas, the thousands of men utterly violent and vile, who carry in their rough and marred bodies, satanic souls, clamorous for mischief, these kindness cannot tame, nor law control, nor wretchedness remand to obscurity. Certain portions of the city are almost given over to the "roughs." Sometimes they enter cars, or embark on steamboats, and attend political meetings; everywhere seeking mischief. These turbulent people have a very peculiar fondness for politics. Their votes and their clubs have no inconsiderable influence on the political affairs of the city. These are the allies of such men as the Woods, Seymour, Gunther, and those who grieve over Union victories, but exult over Union reverses.

The churches of New York are doing a noble work among the poor and degraded of the city. A good many city missionaries are sent out to minister both to the spiritual and temporal wants of the destitute. Looking at the great work to be done from the human side, it seems wholly beyond the reach of such means. So much of this poverty and suffering are born of sin, and sin is so prolific—forever multiplying the same ills, and spreading its taint through the very air, to poison new generations—it seems as though human efforts can erect but feeble barriers against this terrible tide of wretchedness, and its dense drift wood of moral wreck; but "the earth is the Lord's, and since He has appointed great things to be wrought by feeble hands, we may labor hopefully.

There are a great many earnest Christian people in New York. I expected to find the Fulton Prayer Meeting rather feeble, and in its dotage, but I rejoice to find it vigorous as ever. The room is generally crowded, and the interest intense—like that of a mass-meeting upon some exciting public topic. The meeting is held from twelve to one o'clock daily, in the Lecture room of the Dutch Reformed Church on Fulton street, in a very busy locality.

I have lately seen Carpenter's great picture—"The Emancipation Proclamation before the Cabinet." The canvas measures about eleven feet by nine. The figures are life-size and strikingly life-like. The President and Cabinet wear very serious faces. The time represented, is the gloomy period in July, 1862, just after McClellan's retreat from the Peninsula. The President holds a draft of the Proclamation in his hands, while Mr. Seward is earnestly urging that it had better be reserved until it could go forth after a Union victory. The President seems impressed with that view. In fact the document was reserved until after the victory of Antietam. The picture seems to be marvellously executed. There is a fineness of finish and a high ideal intensity about it, which denote a master's hand. It fitly represents a grand event in our national history.

J. A. D.

Letter from Bloomfield.

BLOOMFIELD, Sonoma Co., Oct. 26, 1864.

EDITORS PACIFIC.—As I know you are greatly interested in regard to everything that touches the material and spiritual progress and prosperity of neighborhoods, I desire to send you a line or two, which though not very important or new, may accomplish some good. It is no news to your many readers that this section has turned out this season to be the *garden spot of the* State; for while other parts were deprived of seasonable showers, they came down in sufficient quantities all over the counties of Marin, Sonoma, Mendocino and Napa, as to furnish in most cases good crops. So that while we are hearing of destitution, poverty, and absolute want in other sections, we are allowed to be rich and increased with goods. Our oats, barley, wheat, and potatoes have done well, and the high prices are filling our pockets to overflowing with the *hard* circulating medium. The consequence is that we are all feeling, as the saying is, *good*. I do not intend to say that we are all good, for I fear from some unmistakeable indications, that our prosperity is driving us in the other direction. The third commandment is frequently violated, gambling makes night hideous with the shouts of its votaries; and John Barleycorn has many swaggering devotees, while this may with truth be said as to the centres of business, where the multitude congregate, and where large amounts of money are constantly changing hands, we are happy to know that many are not allowing themselves to become intoxicated with this year's prosperity.

To let you see that our statements in regard to the great abundance of the products of this section of the country is not a myth, I can say that there are farmers who will clear $30,000 on their crops this season! and those who will realize $5,000 and $10,000 are quite numerous. I must confess that from my recent travels over this portion of the State, I have been quite surprised to find, instead of a narrow strip of hilly country, capable of producing a few potatoes, an immense country of splendid valleys, well-watered, and frequently with fine soil to their very summits, and producing abundant crops; a county fifty or sixty miles in length, and thirty or forty in width; with ware-houses and stores, and barns and dwelling-houses that would do honor to the old and wealthy sections of the Union. Our great success this season has attracted the attention of many eyes; scores have come the last few months, to search for work, to speculate, and to purchase land, and hundreds of others are shouting the praises of *Bodega*.

I must not close without saying something about the spiritual condition of this region. The Methodists and Baptists and Presbyterians deserve great commendation for what they have already done in the way of preaching, gathering congregations, and building churches. The Congregationalists have been active also; having erected a few years ago a handsome church edifice in Petaluma, of which Brother Taylor is the worthy and accomplished pastor. Let me not, however, say too much. I must confine myself to the region of country immediately around this place where I write. Rev. A. Fairbairn has recently been called to preach in the section of country lying along the coast, from Duncan's Mills, at the mouth of Russian River, to the town of Tomales, on Tomales Bay, a distance of about twenty miles; and he is laboring with much hope of success. At Tomales a subscription of $2,000 has been raised towards the erection of a Presbyterian church; and there are strong hopes entertained that before another year rolls away, the church will be built.

At this place (Bloomfield) and Valley Ford, a town four miles west, Bro. Wylie is laboring with great acceptance and success. Bro. W. is lately from Princeton, and shows that he did not idle away his time in the literary and theological institutions of that far-famed place. The consequence is that he is preaching to large and interested congregations. The Presbyterians here are hoping to erect a costly church edifice, one intelligent and liberal man offering to head the subscription with $1,000. Bro. Corwin, a worthy Methodist preacher, has recently come to this place, and offers to do a good work.

I have reserved to the last a brief account of the Communion service last Sabbath, at what is called "Two Rock Presbyterian Church," about eight miles east of Bloomfield; where the good people came forward so liberally about two years ago and erected a house of worship, costing $3,500; and where Bro. Frazer, the devoted pastor and effective and pungent preacher, expounded the gospel of salvation to a highly respectable and intelligent congregation. Agreeably to a time-honored custom, preaching commenced on Friday evening preceding the Sabbath, continued on Saturday, and lasted until Monday morning. Rev. Messers. Wylie and Fairbairn assissted the pastor. The lively oracles were faithfully unfolded. Christ crucified and enthroned was held up; believers were edified, and the unconverted made to feel the force of the blessed doctrines of grace. A number united with the church by letter, and others, we have good reason to hope, are anxiously inquiring what they must do to be saved.

M. A.

RELIGIOUS INTELLIGENCE.

Pacific Coast.

HOW BOSTON APPRECIATES DR. STONE.—The *Recorder* tells us that Dr. A. L. Stone, pastor of the Park St. Church, in Boston, "sent in his letter of resignation, and that it has been acted upon by both church and society, but not accepted. He has been requested to withdraw his resignation; and the society has voted to increase his salary $1,500, thus making it $5,500, and also if he will remain to appropriate $500 more than heretofore, $1,700 in all annually, towards the expense of obtaining a first-class choir. This last vote was because Dr. Stone had expressed his dissatisfaction with the present character of the singing on the Sabbath."

This action was taken, of course, before the Council, which was called to advise, and whose result we have before announced. In the report of the meeting of the American Board at Worcester, Mass. for Friday morning, the closing services of the occasion, we read:

"Dr. A. L. Stone, of Boston, being about to leave for San Francisco, made a very fervid and eloquent address, and concluded by bidding the Board welcome in advance to California."

We shall insist on his being here to welcome the Board in person.

THE LADIES AND SAN QUENTIN.—A meeting of young ladies was held in the Ladies' Room of the First Presbyterian Church, Stockton street, on Monday afternoon, to consider ways and means of procuring a suitable library for the prisoners of San Quentin. They resolved themselves into a Committee of the whole to solicit books from our citizens, and hope to report progress at the same place of meeting next Monday P. M., at 4 o'clock. There is scarcely a charity more deserving than this, and it is a charity that "begins at home." We can scarcely calculate the good a well selected library will do to those five or six hundred men, in their hours of solitary confinement. Let this work be thoroughly done, and done at once. It will do our libraries no harm to weed them a little, and we cull now and then a flower, will it not benefit them more than us? We are requested to call the attention of the young ladies to the meeting next Monday P. M., at 4 o'clock, at the same place as above, and to urge a full attendance.

—Rev. J. P. Lyford, Agent for the United States Christian Commission, arrived on the last steamer.

—Mr. James A. Wirth, who has labored with Chaplain Rowell for the seamen in this city, has accepted a unanimous call to the pastorate of the new Baptist church in Santa Cruz.

—The Pacific Synod of the Cumberland Presbyterian Church was convened at St. Helena, Napa Co. on the 6th ult. It embraces four Presbyteries. Two, Oregon and Willamette were not represented. Thirteen ministers and elders were present.

The Trustees of Cumberland College, at Sonoma, patronised by members of the Synod, though not under its control, after much disencouragement, are erecting a new College edifice seventy feet by fifty, three stories high, including the basement, and hope to have it covered in, before the fall rains begin.

The statistics show that there are thirty-six ministers of the Cumberland Presbyterian Church, eight licentiates, and about 980 communicants.

It was reported that intelligence of the existence of only about a half-dozen Sabbath schools had been received.

Eastern and Foreign.

Congregational.

Rev. Edward Hawes, of Waterville, Me., besides his call to become the colleague of Dr. Spring in New York, is called also, to the Central Church (Congregational) of Philadelphia. This church made its first contribution to the Am. Board $566.02. Well done!

—A new church was organized in July last, at Boulder Valley, Colorado Ty., of fourteen members....Rev. Mr. McLeod

has commenced work at Denver.... It was reported that a church would be soon organized at Empire City. We are glad to see our sister churches springing up on the Rocky Mountains; we hope it will not be long before the Sierras and the great plain will be occupied by the same faith and polity.

—A church has been organized at Junction City, Kan.... Twenty persons joined a new church at Harrisville, Lewis Co., N. Y. They were of four nationalities, and seven different religious connexions. The Congregational church order encourages the union of all true believers.

—Ground has been taken for the new chapel and library building of Andover Theological Seminary.

—Among the generous contributions of the closing months of the A. B. C. F. Ms.' financial year, we notice one of $2,000 from D. Whitcomb, of Worcester, Mass., $1,500, S. B. Chittenden, N. Y., $1,000 each from S. Williston of Southampton, Mass., J. M. Beebe of Boston, Geo. Kellogg of Rockville, Ct.; $750, A. W. Porter Monson, Mass.; $500 each from N. Durfu & Richard Borden, Fall River, Mass., W. B. Bristol, New Haven, Ct., and Geo. G. Wilder, Boston. The South Church, Springfield, Mass. gave $1,200, Dr. Eddy's church in Northampton, Mass. $1,069, Dr. Todd's, Pittsfield, Mass. $929, Whitinsville (Mass.) church $943, Gloversville church, N. Y. $911.

—The Central Church, Lynn, Mass. has enlarged and repaired its house at an expense of $17,000.... The Salem Church, Chicago has paid off its debt caused by enlargement.... The Elliot Church Roxbury, Mass. has completed a new chapel at an expense of $9,000.

Presbyterian.

Wm. E. Dodge of New York gave the Am. Board $10,000 to close the financial year; A. Champion of Rochester, N. Y. $1,000; Mrs. W. E. Dodge $500; H. B. Lincoln of Philadelphia $500; M. W. Baldwin & Co. $500; Binghampton (N.Y.) church $704; Orange 2nd Church, N. J., $650; Portsmouth church, Ohio, $616; Cleveland 2nd church, Ohio, $900; Chicago 2nd church, Ill., $960; Albany, N. Y. 2nd church $759.

—A revival with sixty conversions, is reported at Somerset, Ky.; another at Mt. Pleasant in the same State.

—The North Broad St. Church in Philadelphia has been dedicated; It cost $75,000.

—Dr. Beman, of the 1st church, Troy, N. Y., now in the eightieth year of his age, has returned from that pastorate. He has occupied that position forty years, and has been in the ministry fifty-six years. He was born in New Lebanon, N. Y., was pastor of the Congregational church in Portland, Me., taught a classical school in Georgia, and married the mother of Wm. L. Yancey of Alabama. He will spend the evening of his days in Illinois.

Winnemucca and his Braves.

John Beeson, or "Father Beeson," as he is called, has been advocating the Indian's cause for the last eight years at the East. He has now returned to this coast. He wishes to do something to draw public sympathy in California toward the Indians of this coast, and so to influence the General Government at Washington. He had abundant materials in Indian wrongs before. But no sooner had he arrived than a case of flagrant injustice awakened his sympathies afresh. This is a case occurring not far on the borders merely, but right here at the centre of Christian civilization on this coast.

We shall present the case to our readers in Father Beeson's own language, as we find it in the San Jose *Mercury*, which is substantially what he has stated to us personally.

"Winnemucca was, until recently, the great chief of the Pi-utes, numbering about 9000 Indians. Their home is on Truckee Reserve, the most fertile section in Nevada Territory, extending 80 miles by 30, containing a sufficient amount of land, which, with their fisheries, will produce abundance, even in the dryest season, for the comfortable subsistence of the entire tribe. Their Reserve has been under the management of Government agents for the last four years, with appropriations for farm implements and for cattle to work with, and subsist the tribe; and also for agriculturists and mechanics to instruct them. The Indians are also very capable and very desirous of the facilities which the Government has provided for their elevation and support.

About two months ago, Soo-me-to-na, the chief's daughter, who has been living for a few years with a white family in Carson Valley, went to see her father on the Reserve. She found him with only about 300 of his tribe, the balance having scattered themselves over other mountains and valleys in quest of food, for the want of which they will, it is feared, be compelled to kill the cattle of emigrants and settlers; for Soo-me-to-na found that there was not a furrow turned, on the Reserve, or a yoke of oxen, or any implements for farming, or instructors in any of the useful arts. And, moreover, the fish which the Indians catch in great abundance during a month or six weeks in the season, was all required by their agent as pay for their clothing, which, by right of treaty for land which they have given, is theirs without pay. Being thus deprived of what they would have otherwise laid up for winter use, and as the unusual drought has occasioned the pine nuts, etc., to fail, Winnemucca and his band were fearful of starvation before the winter is over, the agent having sold the fish to merchants and miners in Carson Valley, on speculation for his own benefit. Soo-me-to-na induced her father, with eight of his braves, to go with her to Virginia City, in order to appeal to the citizens for means to supply them with provision for the winter.

While there they were persuaded by two white men to visit some of the principal cities of California, and give exhibitions of their manners and customs, promising, at the same time that the chief should receive half of the profits for the use of his people. They made an agreement, and came to San Francisco, and from thence to San Jose. After several exhibitions, with varied success, nothing being given to the chief, he became disgusted, and would not work any longer without pay; for he thought that the parties who controlled would take them further and further from their homes, and leave them at last (as they have done) without a dollar to help themselves with."

We suppose that this call has another side to it, but there can be little doubt that we have here a fair specimen of the way wicked white men treat the original proprietors of our American soil. No language can characterize it too severely.

Our citizens do well to contribute to send this defrauded and abused Indian family home. They will do better if they can devise some efficient means to act from this centre in behalf of the Indian cause at large. An Indian Relief Association, under the care of responsible and wise Christian men ought to be inaugurated here. One young man has been waiting for more than a year to find some way in which to labor for the Indians of this coast. But our Association has adopted a report which says that nothing can be done in missionary exertions for great body of abused, needy, and immortal men. It ought not to require many instances like this of Winnemucca to fire the California heart.

PROGRESS OF THE WAR.

The news of the week that has come to us from the East is comparatively unimportant. The election, which occurred Tuesday, seems to have absorbed the interest of the army as well as the nation. The somewhat long process necessary before a soldier can deposit his ballot has made the whole thing a sort of annoyance in the army, and our Generals, Grant, Sherman, and Sheridan, have no doubt been impatient to have it over. It having been stoutly claimed by the opponents of the administration that the soldiers are overawed in their voting, and really obliged to vote as they do—strongly union—(a most ridiculous assertion, absurd on its very face,) we insert the order issued from the Adjutant General's office on that subject:—

"In order to secure a fair distribution of tickets among the soldiers in the field, who, by the laws of their respective States, are entitled to vote at the approaching elections, the following rules and regulations are prescribed: First, one agent for each army corps may be designated by the state executive, or by the state committee of each political party, who on presenting his credentials from the state executive as the chairman of said committees, shall receive from this department a pass to the headquarters of the corps, for which he is designated, with tickets or proxies, when required by state laws, which may be placed by him in the hands of such person or persons as he may select for distribution among officers and soldiers.

Second—Civilian inspectors of each political party, not to exceed one for each brigade, may in like manner be designated, and shall receive passes, on application to the adjutant general, to be present on the day of the elections to see that the elections are fairly conducted.

Third—No political speeches, harangues or canvassing among troops will be permitted.

Fourth—Commanding officers are enjoined to take such measures as may be essential to secure freedom and fairness in elections, and that they be conducted with due regard to good order and military discipline.

Fifth—Any officer or private who may wantonly destroy tickets or prevent their proper distribution among legal voters, interfere with the freedom of the elections, or make any false or fraudulent return, will be deemed guilty of an offense against good order and military discipline, and be punished by summary dismissal or court martial."

There are two good reasons for the soldiers voting as they do, 4 or even 6 to 1 for the Union: the probability is that those who were in favor of the administration and a vigorous prosecution of the war, have enlisted far more largely than others, and secondly, there is nothing like meeting the rebellion face to face, as our soldiers do and being made to suffer by it, to make good Union men.

In Missouri, affairs seem to have settled down into their usual quiet, excepting of course the sting which the viper Price and his horde of vipers have left behind.

In Georgia, our interests rest in good hands. Hood's attempts at flanking have disastrously failed, and Gen. Sherman, apparently tired of hunting such small game, has left the 4th Corps to look after the Texan, and with the remainder of his army marched to Atlanta to resume offensive operations. We shall see how long Hood will think it best to march his bare-footed army over the ravaged country in the rear of our forces driving at nothing.

There has been great excitement along our northern border, owing to well-authenticated reports that the rebels and their sympathizers had organized for raids upon Buffalo and Ogdensburgh about the time of our Presidential election. It is likely that these malcontents—who ought to be in the southern army—will reconsider their plans since they are so well known and guarded against. An attempt was made to capture the Revenue Cutter in the harbor of Castine, Me., but failed through the watchfulness of the guard. The attempt on the part of a small force of our soldiers to capture the rebel ram Albemarle was not so unfortunate. They succeeded in sinking the ram by means of a torpedo boat, although several of them were taken prisoners. By the sinking of this craft, Plymouth, N. C., was uncovered and has since been occupied by our troops.

Jeff. Davis recently made a speech in Macon, Georgia, in which he was not so successful as usual in concealing the desperation of rebel affairs. The southern papers take him severely to task for his indiscretion. Among other things he declared that two thirds of the army were absent, the most of them without leave. He has appointed the 16th of November to be observed as a day of thanksgiving.

Gen. Butler has been assigned to the command of the military department of the East, during the progress of the election, with headquarters in New York. Great threats of rioting have been indulged in, but the "Beast," with his 10,000 soldiers, will probably put a different aspect upon affairs.

One hundred and twenty thousand volunteers have been mustered into our armies under the last call of the President.

THE Am. missionaries at Constantinople, consider that the recent arrangement made by Sir Henry Bulwer, puts an end to their aggressive work in Turkey, among all sects of religion. Sir Henry is a brother of the novelist Bulwer, and has been in the English diplomatic service many years, and in various countries. He does not sustain a good character, but is kept in station by the influence of powerful relatives. His communication to the missionaries, shows that he has not the first sense of the imperative character of the missionary's commission.

SAND FOR BEDDING FOR ANIMALS.—At the State Almhouse, Massachusetts, the manager of the farm, beds his cows regularly with sand which he considers superior to any other substance for that purpose. It is warm, easy to lie upon, prevents the cows from slipping when reaching for food, is an excellent absorbent of liquids, easily shoveled in and out, a superior divisor of droppings, and is an excellent substance to apply to cold lands. For these reasons he likes sand for bedding.—*Western Rural.*

MARRIED.

In this city, November 1st, by the Rev. J. A. Benton, at the residence of J. W. H. Turner, Thomas Payne, of Gold Hill, N. T., to Cornelia Lyons, of San Francisco.

In this city, Nov. 5th, by the Rev. J. A. Benton, B. F. Holbrook to Julia A. Child, all of San Francisco. (No cards.)

In this city, October 30th, by the Rev. Dr. Peck, J. F. Wilkinson to Margaret Fannau, both of San Francisco.

In this city, November 3d, by Rev. F. M. McAllister, Gustavus Reis to Mary P. O'Neal.

In this city, October 29th, by the Rev. H. Stebbins, T. R. Robinson to Laura A. Hatch.

In Santa Rosa, John W. Hudson to Mrs. Eliza A. Spurr.

In Sacramento, November 1st, Charles A. Peake to Cornelia S., youngest daughter of L. Upson.

Near Linden, San Joaquin county, October 18th, Samuel Foreman to Esther Kenyon.

In Marysville, October 31st, Simeon L. Frost to Margaret F. Gage.

In San Jose, October 23d, Marshall McCollum to Ada Pool.

In Truckee Meadows, N. T., Oct. 22d, John Wright to Amelia Webster.

In Stockton, Nov. 2d, D. W. Strong, to M. A. Cadien.

In San Juan county, Oct. 31st, J. P. Sargent, of Nye county, State of Nevada, to Agnes Bowie, formerly of Montreal, Canada.

DIED.

In this city, November 2d, Henry Carpenter, recently from Pictou, N. S, aged about 26 years.

In this city, November 4th, Mary Louise, daughter of the late Major A. W. and S. Louisa Bee, aged 10 months.

In this city, Nov. 2d, at City and County Hospital, Alexander Robinson, a native of Scotland, aged 52 years.

In this city, November 3d, Joseph W. Kerr, a native of Scotland, aged 44 years.

In this city, November 3d, Francis F. Wade, a native of Mass., aged 34 years.

In this city, November 3d, Mary Elizabeth Hyland, aged 6 years.

In this city, November 3d, Mrs. Rhoda Swain, wife of Jabez Swain, a native of Bordingham, Maine, aged 55 years.

In this city, November 1st, Mary, only daughter of E. B. and Sarah Benjamin, aged 5 years, 7 months and 13 days.

In New England Orchard, Marysville, October 30th, Joshua D. Woodworth, a native of Norwich, Ct., aged 50 years.

In Red Bluff, October 21st, William Fackert aged 61 years.

In Washoe City, N. T., October, 23d, James Wilkinson, aged 47 years.

At Allison Ranch, Nevada county, October 28th, Mrs. Margaret Orr, aged 59 years.

In Suisun City, October 28th, A. Charles Gage, aged 22 years.

At Hot Springs, on the Sonora and Mono road, Oct. 22d, William Coventry.

In Yreka, October 22d, Florence M., daughter of George C. and Sarah H. Furber, aged 9 years.

In Suisun City, George Folger.

In Upper Calaveras, Calaveras county, October 27th, Francis Jane, daughter of Edward F. and Louisa Walker, aged 3 years and 9 months.

In San Rafael, Marin county, November 2d, suddenly of dropsy, John G. Wood, a native of New York, about 40 years of age.

In Sacramento, October 31st, Joseph Francis, a native of the Western Islands, aged 56 years.

In Bennington, Vt., Oct. 1st., Theodore F. Robinson, eldest son of Edwin Robinson of this city, aged 25 years.

San Francisco Jobbing Prices Current

CORRECTED WEEKLY BY DODGE BROS., Wholesale Provision Merchants, 406 Front street.

Flour, extra, ₱ bbl	12 00 @ —
Do Superfine	10 50 @ 11 00
Corn Meal, ₱ 100 lb	4 50 @ 4 75
Wheat, ₱ 100 lb	4 00 @ 4 10
Oats, choice, ₱ 100 lb	3 12½ @ 3 87½
Barley, ₱ 100 lb	3 80 @ 3 90
Beans, ₱ lb	— 3½ @ — 4½
Potatoes, ₱ lb	— 2½ @ — 3½
Hay, ₱ ton	35 00 @ 38 00
Live Oak Wood, ₱ cord	7 — @ 8 —
Beef, on foot, ₱ lb	— 1 @ — 4
Beef, extra, dressed, ₱ lb	— 2 @ — 7
Sheep, on foot, ₱ lb	— 1½ @ — 2
Hogs, on foot, ₱ lb	— 4 @ — 6
Hogs, dressed, ₱ lb	— 8 @ — 9½
Groceries, Etc.	
Sugar, crushed, ₱ lb	— 16 @ — 17½
Do China, ₱ lb	— 11½ @ — 13
Coffee, Costa Rica, ₱ lb	— 21 @ — 23
Do Rio, ₱ lb	— @ — 23
Tea, Japan, ₱ lb	— 70 @ — 72½
Do Green ₱ lb	— 50 @ — 85
Carolina Rice, ₱ lb	— 9½ @ — —
China Rice, ₱ lb	— 5½ @ — 8
Coal Oil, ₱ gall	— 60 @ — 65
Candles, ₱ lb	— 18 @ — 20
Ranch Butter, ₱ lb	— 40 @ — 80
Isthmus do ₱ lb	— 30 @ — 40
Cheese, California, ₱ lb	— 15 @ — 23
Eggs, ₱ doz	— 75 @ — —
Lard, ₱ lb	— 17½ @ — 19
Ham and Bacon ₱ lb	— 15 @ — 19
Shoulders, ₱ lb	— 10 @ — 12½

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TOYS! TOYS! TOYS! TOYS! TOYS!

no10 2mis

YOUNG LADIES' SEMINARY
BENICIA.

MISS M. ATKINS has the pleasure of announcing to her former patrons, and to the public generally, that she resumes her School at Benicia, on the FIFTEENTH OF OCTOBER NEXT, and solicits a continuation of the patronage, so generously extended her, during the past ten years.

Circulars containing the terms and regulations of the Institution, will be sent to those who wish them.

sept22

OAKLAND
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oct22

SPECIAL NOTICES.

Bronchitis, Coughs, Asthma, and all disorders of the *Throat* and *Lungs*, are relieved by using "Brown's Bronchial Troches."

"I have been afflicted with Bronchitis during the past winter, and found no relief until I found your 'BRONCHIAL TROCHES.'" C. H. GARDNER, Principal of Rutgers Female Institute, New York.

"Almost instant relief in the distressing labor of breathing peculiar to Asthma." REV. A. C. ECCLESTON, New York.

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Sold by all Dealers in Medicines at 25 cents a box. Redington & Co., Agents for California.

oct27 1m

MRS. S. A. ALLEN,
A LADY OF WORLD-WIDE REPUTATION.

Mrs. S. A. Allen's Hair Restorer and Zylobalsamum or World's Hair Dressing are unequalled, and so acknowledged by all who use them for restoring, invigorating, beautifying and dressing the Hair, rendering it soft, silky and glossy, and disposing it to remain in any desired position; quickly cleansing the scalp, arresting the fall and imparting a healthy and natural color to the Hair. They never fail to restore grey Hair to its original youthful color. They act directly upon the roots of the Hair, giving them the natural nourishment required. No lady's toilet is complete without the Zylobalsamum or Hair Dressing. It cleanses the Hair and imparts to it a most delightful fragrance, and is suited to both young and old.

The Restorer Reproduces.

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If your Hair is thin try it, if scurfy try it, if harsh try it, if lusterless try it, if none of these try it, for all who use it will preserve their Hair through life. For sale by all Druggists. Agents for California, Hostetter, Smith & Dean, San Francisco. may19-6m

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OF THE STATE OF CALIFORNIA

Having complied with the Law fully,

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General Insurance Agents,
FIRE, MARINE AND LIFE
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Capital Represented,
$15,000,000!

CALIFORNIA DEPOSIT, $525,000.

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SAN FRANCISCO, CAL.

Liberal cash advances made on Consignments, and Storage furnished in Fire Proof Warehouses, at lowest rates.

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INSURANCE COMPANY,
Incorporated in March, 1861.

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ALL PAID UP IN CASH.

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Premiums received by this Company for Fire Insurance, are not sent to Eastern States nor to Europe, to enrich Stockholders there, but are accumulated for additional Security, to the Capital for the payment of Losses.

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Insurance Company,
No. 238 Montgomery Street.

CASH CAPITAL, $200,000,
Fully Paid in Gold Coin.

20,000,
The Greatest Amount taken on any One Risk.

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LUMBER DEALER,
Market Street, at intersection of California.

Oak, Ship, Plank and Timber, Ash, Hickory, Black Walnut, Cherry, Spanish Cedar, MAHOGANY,

White Wood, Maple, Eastern Pine, Hickory Axles, and Wagon Poles.

june16-3m

The Athenæum Collection of Hyms
AND TUNES

For Choir, Church and Sunday School is now ready. It contains 512 pages, and nearly 700 Hyms and Tunes, such as "Rest for the Weary, Shining Shore, Eden Above, Shall we know each other there?" &c. Among the new and beautiful pieces, we name: "Dare to be Right. Faint not, Weary Pilgrim, Come to Me, Lion of Judah, Shall we Meet Beyond the River, Lord give us Faith, There is a Land of Love, 'Oh 'tis Glorious, We'll Wait till Jesus Comes, A Few More Years Shall Roll, Sabbath Bells Chime On, Over the River, Shall we Meet no More to Part, the Vacant Chair, Forever with the Lord," &c. Price, bound, 55 cents; $7 per dozen; $55 per 100. Cloth, bound, embossed gilt, 75 cents; $8 per dozen; $65 per hundred. Postage, 15 cents each.

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Furniture and Bedding
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Best Selected,
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Ever offered for sale in San Francisco.

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And every other article of Household Furniture at remarkably low prices.

Also, FIVE THOUSAND cases Furniture for the wholesale trade. J. PEIRCE,

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DO YOU WANT CARDS, CIRCULARS, POSTERS, BILLHEADS,

Or any description of Printing neatly executed? Send your orders to TOWNE & BACON, 536 Clay Street, opposite Leidesdorff, and you will be satisfied with the quality of the work, and the price charged for it.

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THE FOLLOWING STEAMships will be despatched in the month NOVEMBER:

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From Folsom street Wharf, at 9 o'clock A. M. punctually,

FOR PANAMA.

Passengers will be conveyed from Panama to Aspinwall by the Panama Railroad Company, and from Aspinwall to New York by the Atlantic and Pacific Steamship Co.

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See that your Church Has a Large
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Can be given in part payment.

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Wholesale Dealers in all kinds of
CALIFORNIA
—AND—
Eastern Provisions

Receive Consignments of
California Provisions
From all parts of the State,
And keep constantly on Hand
EASTERN BACON,
Lard, Butter,
—AND—
Cranberries.

For sale in quantities to suit.

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WOOL
COMMISSION MERCHANTS,
N. E. corner Clay and Front Streets,
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CLARK & PERKINS are the oldest established firm in California, giving their exclusive attention to the proper handling and sale on Commission, of

California Wools,

With large facilities for the business and the valuable experience already acquired, they are enabled to offer

SUPERIOR INDUCEMENTS

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LIBERAL ADVANCES MADE

on consignments when required, and when the wool is shipped to Eastern or Foreign Markets, interest is charged at only

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Best English Wool Sacks Twine for tying Fleeces and Shears furnished to order.

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The Subscribers have removed their Store
TO THE CORNER OF
Davis and California Streets,
Where they offer a
Large and varied Assortment of
All kinds of
AGRICULTURAL GOODS,
All of which will be sold at the
LOWEST CASH PRICES.
Country Merchants
—AND—
FARMERS,
Are invited to give us a call
BEFORE PURCHASING ELSEWHERE

J. D. ARTHUR & SON, Corner of Davis and California Streets,
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Steel Plows—all sizes—Cast Plows—Steel Side-Hill Plows—all sizes, by the case of ten each or retail. For sale low, by J. D. ARTHUR & SON, Corner Davis and California streets.

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All sizes and kinds in use on this Coast, For sale low, by J. D. ARTHUR & SON, Corner Davis and California streets.

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All sizes. For Sale low, by J. D. ARTHUR & SON, Corner Davis and California streets.

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Feed Mills, Burr Stone Mills, Corn and Coffee Mills. For sale low, by J. D. ARTHUR & SON, Corner Davis and California streets.

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Wholesale or Retail, in great variety, At the lowest Cash prices, by J. D. ARTHUR & SON, Corner Davis and California streets.

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(The first established in the State.)
Corner First and Mission sts., Happy Valley.
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—And—
AMALGAMATING MACHINERY,
Machinery, Mill Irons and Castings
Of every description made to order.

Steamboat Repairing,
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EXECUTED WITH DISPATCH.

Steam Engines constantly on hand and for sale.

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Vulcan Iron Works Co
P. TORQUET, Manager,

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Steamboat Machinery built and repaired; also, Saw, Flour and Quartz Mills, Pumping and Mining Machinery, etc.

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Nos. 19, 21, 23 and 25 First Street,
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Manufacture all kind o
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Steam Engines, Quartz Mills,
Saw Mill Irons, Flour Mill, and Agricultural Machinery, Hoisting Gear, Mining Pumps, Crushers, Grinders, Amalgamators, Arastras, Waters Pipes, etc.,
WHEELER & RANDALL'S
New Grinder and Amalgamator
TYLER'S
Improved Water Wheel,
giving the greatest power, at lower cost, than any Wheel in use. There are over 800 running, giving universal satisfaction.
Sole Manufacturers of
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—With—
Palmer's Patent Steam Chest,
Superior for working either Gold or Silver Ores.
Genuine White Iron Stamp Shoes and Dies,
made from Iron imported by us for this particular purpose.

Having been engaged for the past eight years in Quartz Mining, and being conversant with all the improvements, either in Mining or Milling, we are prepared to furnish at the shortest notice, the most perfect Machinery for reducing Ores, or saving either Gold or Silver. jy21

Miners' Foundry and Machine Works
First Street, between Howard and Folsom,
SAN FRANCISCO
HOWLAND, ANGELL & KING,
MANUFACTURERS OF
Machinery and Castings of all Kinds
Quartz Mills, Flouring Mills, Saw Mills, Sugar Mi
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Sugar Refinery Machinery, Tanks, Pans, et
Quartz Grinders, and Paint Mills, Shingle Machines,
Steam Engines and Boilers,
STEAMBOAT WORK AND HEAVY FORGING
Amalgamators,
All the different kinds in use, and some just introduced
STEAM AMALGAMATING PANS,
Suited to all the various processes for extracting SILVER.
Mining Pumps, Retorts, and everything connected with Mining.
Cast and Wrought Iron Pipe, Water Wheel Castings, Reaction, Turbine, Central Discharge, and other kinds of Water Wheels.
Machinery for Reducing and Amalgamating Ores, Made in sections, so they can be packed.
Every Description of Castings, Iron or Brass.
HOWLAND'S ROTARY QUARTZ MILLS,
Small sized Stamp Mills and Amalgamators, complete for Prospecting.

☞ Our Patterns are all new, made within the last three years. We claim to belong to the PROGRESSIVE age, and ignore "Old Fogyism" in Machinery, and aim to IMPROVE every new machine or Pattern we get up.

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LEWIS COFFEY & RISDON'S
STEAM BOILER WORKS,
The only Exclusively Boiler Making Establishment on the Pacific Coast. Owned and Conducted by Practical Boiler Makers.

ALL orders for New Work or the repairing of Old Work, executed as ordered and warranted as to quality; and are prepared to furnish ENGINES AND BOILERS of all size, of California manufacture and warranted.

☞ Old Stand—Corner Bush and Market Sts San Francisco.

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HAWLEY & CO.,
Importers and Dealers in
HARDWARE,
Building Materials, Carpenters' Tools,
AGRICULTURAL AND MINING IMPLEMENTS,
ETC. ETC. ETC.
Corner of California and Battery Streets,
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Manufacturers and Importers of
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L. B. BENCHLEY & CO.,
Importers and Jobbers of
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MINERS' TOOLS, ETC. ETC.
206 AND 208 BATTERY STREET,
Between California and Sacramento,
SAN FRANCISCO.

THE FARM.

Abraham Lincoln and the Poor Woman.

"I'd like to see the President,"
A timid woman said—
A poor and tidy gown she wore,
And on her whitening head
A bonnet, faded as her hair,
But comely still with decent care:

Around on costly couches sat
Statesmen of high degree,
And, conscious of their greatness, she
Stood back most patiently.
Till some coarse menial, with a smile,
Whispered that she must wait awhile—

Then muttered "green," with many a wink,
Till every glance was turned
On the poor woman, gray and old,
While hot her thin cheeks burned
With wounded feelings, griefs and fears,
And her dim eyes were filled with tears.

And still the hours rolled onward—still
The mighty came and went—
But all neglected stood the dame,
Nor saw the President;
While those whom fortune favors told
Their pompous tales of fame and gold.

And so the sun came fainter down
Upon the brilliant floor;
The aged woman started at
The opening of a door,
And one who caught her haggard eye
All sudden stopped, through sympathy.

"Oh! sir," she said, "these many hours
I've waited patiently;
Perhaps the President cannot
Be seen by such as I:
I'm poor, and old—and careworn too—
And he has burdens not a few."

The stranger turned—a sudden light
Seemed kindled in his eye—
He spoke with kindly tone and mein,
With gentle gravity—
"They should have sent you in to me
Before they did the rest," said he.

The old dame flushed with quick surprise—
Was this the nation's chief?
This grave, tall man, who, pitying, said,
"Come—tell me all your grief.
The poor and needy never went
Unaided from the President."

She told her simple tale—he heard,
With royal gentleness—
Then, as her wrongs his interest woke,
He promised her redress,
And, gazing on her silvered head,
He smiled to see her comforted.

"Thank God!" and freely fell her tears:
"Our land is blest," she said,
"When one who honors poverty
Stands nobly at its head.
If an old woman's benison be
Of any weight or worth to thee,

I give it, from a grateful heart,
And heaven will surely hear.
God bless thee, Abraham Lincoln—bless
All that thou holdest dear,
And make thee glorious in the land,
Now smitten by the oppressor's hand—

And make thee strong to dare and do,
Even though the proud condemn,
And keep thee honest, brave and true,
Till thou hast conquered them;
And ere thou diest thou shalt see,
Through God's good grace, a nation free."

—*Boston Transcript.*

GATHERING AND KEEPING FRUIT.

It is becoming a well understood principle that pears are improved by being gathered before fully ripe. Some should approach nearer maturity than others. But early apples should be fully ripe, as a general rule, before gathering. Late fall and early winter apples should not be eatable when picked, and all the late winter varieties should be gathered when too hard to yield to the preasure of the thumb, and always before heavy fall frosts. A dry time should be selected if possible. There will be a few specimens not yet mature, but you can afford to throw them out to save the best and the main crop. When a good keeping variety begins to drop freely from the tree, as is sometimes the case, secure the balance of the crop that remains on the tree as soon as possible; but they *should not* be mixed with those on the ground—not one should be saved with those picked. Windfalls will not keep, for in addition to the injury sustained from the fall they become heated by lying upon the ground exposed to the sun and hot air, and the ripening process already commenced is hastening it to a rapid decay.

No matter how hot the weather is, an apple is always cool while upon the tree, and in that condition should be taken care of, if we would have it keep in its most perfect condition for the full development of all the delicious juices with which it is so abundantly supplied. How to obtain it in that condition will be my purpose now to show.

We have seen that it must be carefully gathered before it is too ripe, as it is commonly termed; but I say before it is ripe, for when it is ripe it is fit to eat, and that should certainly not be the case with winter apples when gathered.

We have also seen that heat hastens the ripening process, and that cold retards it. Apples should, therefore, be kept cool, barely so as not to freeze. A minimum temperature of thirty-four degrees is probably about right, with as little fluctuation as possible.

Whether we regard the ripening process a vital or a chemical action, it is quite sure that it should go on gradually and unchecked until all the good qualities are fully developed, and when the highest point of excellence is attained, then the fruit should be used. It is never so good as when just fully ripe; but it is frequently eatable for a long time. Some varieties become dry and mealy, others tough and leathery. Others, by being kept very cool, will frequently remain in a very good condition for a very long time, or by the use of artificial means may be kept for almost an indefinite period.

I hold that the ripening process, once commenced, goes on, no matter how cold, if frost is not present; slowly perhaps, but uninterruptedly, until full maturity. Hence the importance of a cool cellar, which should always be dry and dark. It should be frequently aired, when the out side temperature will allow of it.—*Ind. State Hort. Journal.*

EXPERIMENTS IN LIVING.

A correspondent of the Boston *Transcript* makes the following statement:

"By repeated experiments in my family I have found that in making domestic bread—using yeast prepared in the house—a pound of good flour will yield very nearly two pounds of bread. The only addition made to the flour was about a table spoonful of Indian meal, water and salt, for two three-pound loaves. A pound of flour never failed to yield a pound and three quarters of bread. Then I made this estimates: A barrel of flour of 196 pounds made 343 pounds of bread—343 pounds of bread if bought from the baker in pound loaves at five cents, would have cost me $17.15. My barrel of flour cost me at the time of these trials between seven and eight dollars. This is an argument for baking one's bread instead of buying it. Even at the present prices much money would be saved by baking at home.

"But it used to be rare to find a five cent loaf that weighed over 14 ounces. Therefore buying bread was still more expensive than my calculation makes it. In these times five loaves weigh 10 or 10 1-2 ounces, sometimes less, so that the price a purchaser of baker's bread actully pays for a barrel of flour is enormous. When flour is even $12 a barrel, the purchaser of five cent loaves is equal to paying over $26, the loaves weighing 10 1-2 ounces. If you buy the nice tea rolls, you pay $36 a barrel of flour. These rolls are 12 cents a dozen, and very light. I think sticklers for very white flour make a miss in their domestic economy, if flour with a shade dark is perfectly sweet, and I never buy the highest priced flour, yet I do not see but I have very nice bread.

"In these days it is well to economize in that in which we can "just as well as not." If there is money to spare there is suffering enough to use it all up."

FINING MANURE.

A very successful English gardener lays a good deal of stress upon what he calls "fining" manure, and attributes much of his success to this process. By "fining" he means breaking up the lumps, tearing in pieces the long, strawy parts, and bringing all into such a fine state that it can be thoroughly mixed with the particles of the soil. Having broken it up, he mixes it with ashes, leaves, sawdust, tan-bark, and all the refuse of his garden, laying it up in thin layers. When it has become partly decomposed, he overhauls it, turning it over with the shovel, and making it a homogeneous mass. After the heap has lain a few months, it gets an other working, and then being thoroughly "fined," it is ready for use any where. Farmers may learn from this example. It is plain that coarse, lumpy manure cannot benefit land as much as that which is broken up and equally diffused through it. Liquid manure and guano act efficaciously, for this, among other reasons, that they are minutely divided among the particles of the soil.—*Canada Farmer.*

APPLE AND PASTE PUDDING IN BASIN.—Make one pound of paste, roll it a quarter of an inch thick, lay some in a bowl, fill it with apples cut in quarters, add two cloves, two ounces of sugar, and a little butter; put another piece of paste on top and join the edge nicely; tie it in a cloth and boil. It can be served up in a basin or turned out. Do not open the top to put more sugar in, as it spoils the flavor and makes it heavy. All fruit puddings may be done the same way.

[From the Mercantile Gazette and Prices Current.]

Fluctuations in the Price of Petroleum.

The *American Exchange and Review* has, in its issue for August, an important and useful table, giving the fluctuations in prices of petroleum and refined oils during the years 1862 and 1863, which contains matters worthy of comment. We find that on the 4th of January, 1862, crude petroleum started at the price of twenty-two and a half and twenty-three cents a gallon, while the refined oil was selling at from thirty-seven and a half to forty-five cents a gallon. Within a week the prices went down to fifteen and a half cents for crude, and from thirty to forty cents for refined. From that time prices began to sink until the 31st of May, when they had touched the lowest points within the two years, being held at eight and a quarter to nine cents a gallon for crude, and twenty to twenty-five cents for refined.—In June prices remained at these figures or thereabouts, improving towards the end of the month, and getting up to nine and three-quarter cents and ten and three-quarters for the crude, and from twenty-two to twenty-eight cents for refined. There was a gradual advance in July, and at the end of the month prices had increased to eleven and twelve cents for crude, and twenty-four to twenty-eight cents for refined. There were some fluctuations for a month or two, rates generally on the advance, however, until November 15th, when crude sold (packages included) for twenty-two and twenty-five cents and refined from fifty-five to sixty-five and three-quarter cents. In four days there was a surprising upward tendency. Crude sold with the packages at forty to forty-five cents, and refined from ninety cents to one dollar and twelve cents. This was a short triumph—oil began again to sink, and went down, through the winter months, until April 4th, 1863, it had got to seventeen and eighteen cents for crude, and thirty-one to thirty-five cents for refined. It then began to rise, and reached on the 20th of August thirty-eight and thirty-nine cents for crude, and fifty-eight and sixty cents for refined.—Another decline followed, and it was continued until the end of the year, when oil closed on the 26th of December at twenty-nine and thirty cents for crude, and forty-four to forty-five cents for refined. Thus it will be noticed that in two years this article had a range between the lowest and highest points for the crude oil of from thirty-two to thirty-six cents per gallon, and refined of from seventy to seventy-seven cents.

We might speculate to very little purpose, if we were to endeavor to account for these variations. Doubtless causes might be assigned which had their influence upon prices. An increased flow of oil at certain seasons may have had something to do with the reduction of prices, and extra industry in distilling, producing a greater stock than there was demand for, might have had its effects also.

Petroleum is one of the newest of our products. It was discovered just when it was wanted, when there was trouble in the manufacturing world about the production of oils, of which machinery alone required immense quantities for lubricating purposes. The problem of a cheap production of artificial light was also becoming serious, in consequence of the exhaustion of the whale fisheries, and even by the increasing value of the fat of the hog, in consequence of its employment for illumination. In camphene and such burning fluids there were dangerous gases which led to frequent explosions of lamps, and to some painful instances of loss of life.—Petroleum was introduced to the world just at the moment when it was sorely needed. To our own people it has been a blessing, but to foreign nations a boon which it is shown that they appreciate by the heavy and increasing demand for the article, which has already become an important commercial material. The demand for it increases, and as a pendent to this statement of the fluctuations in the prices during the two years preceding the present, we may notice that last week the ruling prices were forty-eight and a half and fifty cents for crude oil, and eighty and eighty-five cents for refined. The former is selling at a higher price than it brought at any time during 1862 and 1863, while the refined does not go up to ninety cents and ono dollar and twelve cents as it did on the 19th of November, 1862.—*Phila. Com. Bulletin.*

WHAT MAKES HIGH PRICES.

A true story, undoubtedly, is going the rounds of the press, touching the good luck of a speculator, who commenced operations some three and a half years ago, with a capital of $100 in currency, which he first converted at par into gold; and, subsequently selling at a high premium, and reinvesting from time to time, not only in coin, but in pork, whisky and various other articles of domestic produce, finally retired from the field with a handsome fortune, fine house in New York, etc., and is of course promptly admitted into the most select circles of the shoddy aristocracy.

The story of this operator is the story of thousands (with the exception, perhaps, of the small amount of capital originally invested) who have become suddenly wealthy since the beginning of this war, not by adding anything to the wealth of the country, but by combining to aggravate the evil of a depreciated currency and to place a fictitious value upon the necessaries of life. And it must, as we should think, be a serious drawback to the enjoyment of this accumulated wealth, to know that it was gained both at the expense of the general welfare and the public credit, at a time when it is the obvious duty as well as instinctive aim of every patriotic citizen to lighten the burthens of the one and sustain and strengthen the other.

This record of invividual success, in speculative transactions based upon the depreciation of the circulating medium, cannot, we are sorry to say, be regarded as a criterion of the general prosperity. While the tendency of this commercial epoch has undoubtedly been to concentrate wealth in few hands, the interests of the masses cannot be otherwise than correspondingly depressed. For every plethoric fortune piled up in this way, thousands of poor consumers are made to suffer from that inflation of prices which is the prime agency in securing this colossal pile. The nominal enhancement of values adds nothing to the wealth and resources of the country, but it *does* add very materially to the burthens of the people and the government.

A given number of operators, by trading in a circle, may all become nominally rich by keeping up the process of inflation, though there may be no more actual wealth among them at the end than in the beginning of their career. But outside their immediate circle, the commercial influence which they exert is one of unmixed and unmitigated evil. They very likely control the general markets, and those who buy and sell for legitimate purposes must of course base their transactions upon these speculative prices. To the masses, their shuttlecock business is a losing game; and if the few succeed in making it a winning one, by gaining a permanent and substantial advantage over their fellows, it is by temporarily forcing these prices above the level at which they can be maintained, and building their fortunes upon the ruins of others', and especially the misfortunes of the country.

Operators for a rise would do well to remember that the present generation is living upon and spending the resources of posterity; and that in proportion as prices are inflated by speculation, the draft which we make upon these resources is increased. Superficial appearances are deceptive. War is not a creator, but a destroyer of material wealth. The abundance of paper money is an evidence of our poverty and indebtedness rather than of wealth and prosperity.

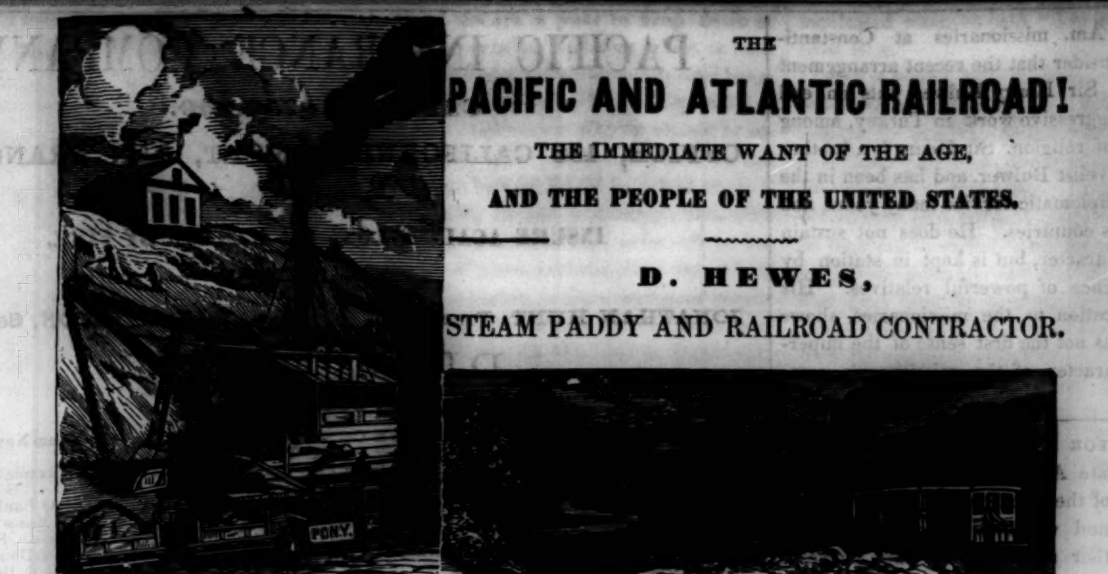
The people of this epoch hand over their surplus income, whether money or industrial products, to the government, to sustain it in prosecuting a most expensive war. This surplus, thus appropriated, is mostly put out of existence—actually annihilated by the operations of the army and navy, and the original owners have only to show for it the government promises to pay, to be redeemed at some future period. But the government having once *spent* this national wealth, the people who furnished it cannot spend it over again, though they may hold a representative of its value. This representative, whether in the shape of legal tender greenbacks or interest-bearing bonds, also represents the property and means of those who are to come after us, and in depreciating it for the purpose of amassing mushroom fortunes, we defraud not so much our contemporaries as posterity.—*Boston Com. Bulletin.*

THE CALIFORNIA WINES.—The State of California has suddenly sprung into notice, as first among the grape growing and wine producing States of the Union. So little was known of the capacities of our Golden State in this respect, that the announcement made a short time since in our columns to the effect that California would produce this present year 5,000,000 gallons of wine, was received with astonishment.

Grapes were planted in California at an early day by the Jesuits; at Los Angelos in 1770, by cuttings from the vines of Malaga. Since then the vine has flourished mightily, grows more luxuriantly, and lives longer than in any other part of the world. The grape crop in California is always a certainty; while in Europe, for 432 years, the records show only eleven years of eminently good yield, and twenty-eight very good.

The enormous productiveness of the soil of California is another great advantage. From 550 to 650 gallons of wine is made to the acre, while the very best land in Europe gives, even under the most prosperous circumstances, but 430 gallons. Thus it will be seen that Italy (called of old the "vine land" *par excellence*) falls fully 200 gallons short of the *average* yield per acre in California.

The wine is richer and fuller bodied than the German wines, without the tartness which is strongly developed in nearly all the Rhenish varieties. It is a fine wine, and meets the approval of many of our best connoisseurs. Specimens of it have been sent to some of the wine districts of Germany, and the most flattering expressions in its favor have come from the Rhine.—*Boston Com. Bulletin.*



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WHAT KILLED HIM?

DR. HALL, in his "Journal of Health," speaking of the death of Washington Irving, asks the above question and adds: "He might well have remained with us for some years to come, had it not been for advice kindly intended, no doubt, but given in thoughtless and reckless ignorance.

HE HAD A COLD!

which by some injudicious prescription had been converted into an Asthma. Who gave that prescription or what it was, the outside world may never know." Let me say to Doctor Hall, that that "prescription" was not

NEWELL'S PULMONARY SYRUP!

for that is an article that does not engender heart disease, nor is it productive of any Asthmatic affections. On the contrary, it will cure such affections; and as for

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New York Journals.
PER ANNUM.
N Y Herald, (California edition) $4; N Y Weekly Herald, $4; N Y Weekly Tribune, $4; N Y Weekly Times, $4; N Y Weekly World, $4; N Y Weekly News, $4; N Y Weekly Day Book, $4; N Y Weekly Albion, $5 50; N Y Weekly Ledger, $4; N Y Sunday Dispatch, $4; N Y Sunday Mercury, $4; N Y Sunday Times, $4; N Y Sunday Atlas, $4; N Y Leader, $4; N Y Harper's Weekly, $4; N Y Leslie's Illustrated Newspaper, $4; N Y Leslie's Illustrated Zeitung, (German,) $4; N Y Illustrated Zeitung, (German,) $4; N Y Independent, $4; N Y Scientific American $4; N Y Home Journal, $4; N Y New Nation, $4; N Y Journal of Commerce, $4; N Y Post, $4; N Y Express, $4; N Y Scotch American Journal, $4; N Y Wilkes' Spirit of the Times, $4; N Y Weekly, $4; N Y Polic Gazette, $4; N Y Clipper, $4; N Y Mercury, $4; N Y Rural New Yorker, $4; N Y Irish American, $4; N Y Tablet, $4; N Y Metropolitan Record, $4; N Y Staats Zeitung, (German,) $4; N Y Demokrat (German), $4; N Y Criminal Zeitung (German), $4.

Boston Journals.
PER ANNUM.
Boston Journal, $4; Boston Transcript, $4; Boston Waverly Magazine, $4; Boston True Flag, $4; Boston Evening Gazette, $4; Boston Post and Statesman, $4; Boston Banner of Light, $4; Boston Littell's Living Age, $8; Boston Literary Companion, $4; Boston Flag of Our Union, $4. Boston Wide World, $4; Boston American Union, $4.

Philadelphia Journals.
PER ANNUM.
Philadelphia Forney's War Press, $4; Philadelphia Saturday Evening Post, $4; Philadelphia Sunday Mercury, $4; Philadelphia Sunday Dispatch, $4; Philadelphia Dollar Newspaper, $4; Philadelphia Bulletin, 4.

Miscellaneous Papers.
PER ANNUM.
Baltimore Sun, $4; Baltimore Clipper, $4; Providence Journal, $4; Portland Transcript, $4; Portland Advertiser, $4; Portland Press, $4; St Louis Republican, $4; Missouri Democrat, $4; Chicago Journal, $4; Louisville Journal, $4; Brownlow's Whig (Knoxville) $4; Cincinnati Commercial, $4; Cincinnati Times, $4; Cincinnati Tribune, $4; New Bedford Mercury, $4; Boston Shipping List, $7 50; Forney's Daily Press, $4; Newport Mercury, $4; Detroit Free Press, $4.

San Francisco Papers.
PER ANNUM.
San Francisco Weekly Bulletin, $5; San Francisco Alta California, $5; San Francisco Californian, $5; San Francisco American Flag, $5; San Francisco Argus, $8; San Francisco Weekly Monitor, $5; San Francisco Golden Era, $4; San Francisco Sunday Mercury, $4; San Francisco News Letter, $10; San Francisco Scientific and Mining Press, $5; San Francisco California Spirit of the Times, $5; San Francisco Irish News, $5; Sacramento Weekly Union, $5; Marysville Express, $5.

Monthly Periodicals.
PER ANNUM.
Harper's Monthly, $4; Continental Monthly, $4; Atlantic Monthly, $4; Knickerbocker Magazine, $4; Leslie's Family Magazine, $4; Lady's Friend, $2 Godey's Lady's Book, $4; Peterson's National Magazine, 3; Le Bon Ton, $6; Arthur's Home Magazine, 2 50; Lady's Repository, $4; Banker's Magazine, $6; Ballou's Dollar Magazine, $2 50; Rebellion Record, $6; Harper's Pictorial History of the War, $4; Leslie's Pictorial History of the War, $4; Hunt's Merchant's Magazine, 6; Merry's Museum, $2; American Agriculturist, $2; The Horticulturist, $3; Nick Nax, $2; Yankee Notions, $2; Merryman's Monthly, $2; Comic Monthly, 2; Phunny Phellow, $2; Budget of Fun, $2; Phunniest Phun, $2; Monthly Novelette, $3; Harper's Weekly, (monthly parts) $4; Leslie's Illustrated (monthly parts) 4; Waverly Magazine, (monthly parts) $5; Literary Companion, (monthly parts) $4; Illustrated London News of the World, (monthly parts) $14; Demorest's Mirror of Fashion, (quarterly) $1 50; Brownson's Review, each $1 25; Braithwaite's Retrospect, $3.

Foreign Newspapers and Periodicals.
PER ANNUM.
Illustrated London News, $13; Illustrated London Punch, $8; Illustrated London Fun, $8; Illustrated London Times, $10 50; Illustrated London News of the World $13 50; Illustrated London Queen, $14; London Journal, $4; London Weekly Dispatch, $13; London Index, $13; Bell's Life in London, $13; Once-a-Week, $8; Illustrated Sporting News, $4; London Saturday Review, $14; London Weekly Times, $10; London Mining Journal, $13; Blackwood's Magazine, $4; Eclectic Magazine, $6; Temple Bar Magazine, $6; Cornhill Magazine, $6; Once-a-Week (monthly parts), $6; All the Year Round (monthly parts), $6; Chambers' Journal, $4; London Art Journal, $15; London World of Fashion $6; Westminster Review, $3; North British Review, $8; London Quarterly Review, $3; Edinburgh Quarterly Review, $3; Congressional Globe, with Appendix, $8.

Newspapers or Periodicals not enumerated in the above list, will be promptly procured when desired. All orders for small packages of Stationery, New Novels, or Cutlery, filled promptly and forwarded by mail, or otherwise, as desired, to any part of the Pacific Coast.
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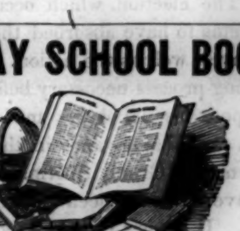
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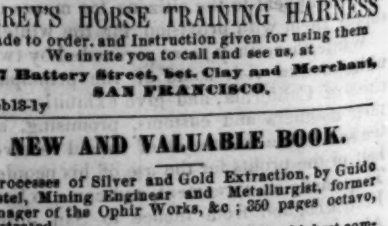
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